

**Measuring youth civic development in Malaysia: Conceptualization, instrument
development using the Rasch measurement model,
and substantive outcomes**

By

Geok Hwa Tor
BA (Hons) (USM); M Ed (USM)

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Declaration

I declare that this dissertation is my own account of my research and contains, as its main content, work which has not previously been submitted for a degree at any tertiary institution.

Signed: _____

Geok Hwa Tor

Date: _____

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**Geok Hwa Tor
Murdoch University
Perth, Western Australia**

Abstract

This study concerned the development of measures for youth civic development in Malaysia with four major goals in mind, namely conceptual, measurement, baseline/pragmatic, and predictive goals. It was a preliminary study of its kind in Malaysia as Malaysia did not participate in any international or regional study such as the IEA Civic Study. The central intention of the study was to establish a conceptually valid assessment framework and psychometrically sound instruments for the measurement of youth civic development in Malaysia. This would, in turn, provide some baseline information upon which future research on youth civic development in Malaysia could build.

Civics as a subject was removed from the Malaysian school curriculum in the early 1980s and Civic and Citizenship Education as a specific subject, with an explicit structure and curriculum framework, was reintroduced only in 2005. It was not feasible at the time when this study was conducted to conduct a specific assessment on the outcomes for school-aged students as explicated and expected in the curriculum framework. Therefore, the post-school-aged group of young undergraduates in public universities within the age range of 17-28 was selected as the target population.

Firstly, a conceptualisation of youth civic development was synthesized by identifying current views on citizenship, as set out in the international literature and, specifically, in Malaysia in two major documents – the Rukunegara and Vision2020. Civic development consists of three variables of Civic Knowledge (CK) (knowledge

about the legal status and associated rights and responsibilities of citizens); Civic Disposition (CD) (views on identity and attitudes as a citizen); and Civic Engagement (CE) (participation as a citizen). The relationship between civic development variables was explicated through a Neo-Vygotskian cultural-historical theory of human development. In addition, Bronfenbrenner's Socio-Ecological Theory of human development was adopted for the selection of contextual and individual factors (the independent variables) for the conceptual model. To help ensure cross-cultural validity for use within the Malaysian socio-cultural context, the three dependent variables of CK, CD and CE, and the independent variables were appraised for their suitability for use within the Malaysian socio-cultural context before they were operationalized into observable indicators.

Secondly, the Rasch measurement paradigm, framework and model were adopted as the foundation for instrument development and validation. The procedures for instrument development followed Wilson's model of four building blocks of instrument development (Wilson, 2005). Three instruments were developed for this study, namely The Malaysian Civic Knowledge Inventory (MCKI), The Malaysian Civic Disposition Inventory (MCDI), and the Malaysian Civic Engagement Inventory (MCEI). Items from existing instruments in international literature were adopted or adapted for the three instruments, especially the MCEI, if there was construct equivalence in Rukunegara and Vision 2020. This was to ensure a cumulative tradition in research on youth civic development. Most of the items in the MCKI and the MCDI however were developed specifically for this study to capture the specificity of the civic culture of Malaysia.

The target population for the study was undergraduate students enrolled in Malaysian public universities. Students at one public university were chosen as the accessible population. Data were collected in February 2006 (pilot study) and from July to August 2006 (main study). The sample for this study (N=1391) was drawn through multistage cluster sampling by study concentration, level of study, and clusters based on lecture/tutorial group. The sample also, by default, included major inherent characteristics of the target population, particularly gender (Male and Female) and ethnicity (Malay, Chinese, Indian and other ethnic groups).

Rasch analyses confirmed the three-dimensional structure of youth civic development. Three measurement scales with acceptable psychometric properties were established to provide measures for the three dependent variables of CK, CD and CE. The hypotheses about civic development (in terms of CK, CD and CE) as a ‘tool and result’ activity were tested through path analyses of mediational relationships based on Baron and Kenny’s criteria (1986) using the Rasch-derived linearized scores from the main study. Analyses provided statistical support for a bidirectional association between each pair of CK, CD and CE, despite the low inter-correlations between them.

This study revealed that, on average, youth in this study demonstrated a moderately high level of CK (Mean =1.11, SD = 0.77), a positive CD (Mean = 1.25; SD = 0.63) but a moderately low CE (Mean = -0.44; SD = 0.92). The Malay sub-sample scored, on average, higher on all three dimensions of civic development. The results of hierarchical multiple regressions however showed the effect of ethnicity (Malay or Non-Malay) was statistically non-significant when other contextual (home, curricular and co-curricular) variables were entered into the regression equation. This indicates it is not ethnicity that predicts levels of civic development, but rather it is the differences in other socio-political entitlements and status associated with ethnic status. Three selected collective social-contextual factors of home, curriculum and co-curriculum explained only a fairly modest but statistically significant amount of variance (10 to 20%) in the dependent variables.

Finally, the findings were discussed in relation to the theoretical perspectives undergirding this study. Pragmatic implications for policy planning as well as other relevant stakeholders involved in youth civic development are also discussed.

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Chapter One

Youth Civic Development: Claiming its Rightful Place

Introduction

“each new generation is a new people that must acquire the knowledge, learn the skills, and develop the dispositions or traits of private and public character that undergird a constitutional democracy.”

Alexis de Toqueville

The above quotation is the conviction which underlies a renaissance of concern since the early 1990s (Leydet, 2006) about citizenship and consequently citizenship and civic education (Turner, 1990; Heater, 1990; Roche, 1992; Kymlicka & Norman, 1994; Oliver & Heater, 1994). This is also the motivation underlying the line of inquiry in this study.

For a developing country relatively new to the notion of “nation state”¹, such as Malaysia, the quest for development and nation building is arduous and challenging. There is plenty of evidence that Malaysia is pushing ahead with multifarious strategies and efforts at modernization economically, socially, and politically. With regard to national development, it is relatively easy for a society to produce technically competent people as compared to the production of a citizenry who are actively engaged and committed to the common good and common destiny of the nation. The kind of society Malaysians want to live in and the kind of government Malaysians want to have requires effort and commitment on the part of its citizens, beyond mere competencies in a technocratic sense. The rapid social transformation arising from accelerated industrialization and urbanization followed by the process of democratization intertwined with the growth of an open and progressive civic culture, has resulted in a call for civic competence and civic engagement among its citizens (Pathmanathan & Haas, 1994). Whilst the role of the government is in the interests and well being of her citizens, it is also imperative that the burden be shared with the citizens. The Malaysian government has increasingly realized that it is unable to conduct policies - good as they may be - if there is no citizen support for their effective implementation (OECD, 1998). Consequently, Malaysians, as a whole, have been repeatedly reminded by the fifth Prime Minister, Dato Abdullah Ahmad Badawi, to overcome the “First World Infrastructure, Third World

¹ Malaysia in its earliest form of nation-state, The Federation of Malaya (11 states on the Malaya Peninsula) achieved independence from Britain on 31 August 1957. In 1963, Singapore, Sabah and Sarawak joined this Federation which then became the Federation of Malaysia. Singapore left the Federation two years later. Hence, Malaysia, as it is today, was formed in 1965.

Mentality” syndrome impeding the country’s progress and greatness.

“.....The malaise affecting Malaysia that may well jeopardise our way forward is a case of having first world infrastructure and third world mentality..... Malaysia is in danger of possessing the hardware, but little software.....Socially, we lack the quality of civic virtue – an indispensable value that ensures shared responsibility for our community.....”

Abdullah Ahmad Badawi (2003a)

An ideal kind of society and government has been envisaged in the national ideology of Malaysia, Rukunegara, and Vision 2020. Making that kind of society, that kind of government a reality is regarded as the most important challenge facing Malaysia. With this realization, from January 2005, the Ministry of Education Malaysia reintroduced Civics and Citizenship Education as a subject in schools, starting from Year 4 in primary school and Form One (Year 7) in secondary school. At that juncture, this study was designed from the standpoint of the assessment of the goals of such a curriculum as a central aim - that is, the study aimed to establish a psychometrically sound instrument with cross-cultural validity to be used in the assessment of youth civic development in Malaysia. However, the content of outcomes from this study was not envisaged to be an end in itself. Rather, this study would be illustrative in providing baseline information on the levels of civic development of undergraduate students in Malaysian Universities, prior to the formal (re)introduction of Civics and Citizenship Education into schools in January 2005.

In general, certain traits of active citizenry consistently reappear throughout the literature on civic culture. They include traits such as being informed, autonomous, respectful, participating, mindful of the common good, committed to democratic values and principles’, in order to provide input and be informed of the probable consequences of the various decisions made on their behalf (Ichilov, 1998; Advisory Group on Citizenship, 1998; Branson, 2004). In summary, young people are expected to be equipped with appropriate civic knowledge, understanding and skills to play an active part in society as informed and critical citizens who are socially and morally responsible. This involves lifelong education (Delanty, 2003; Schugurensky & Myers, 2003) through formal, non-formal and informal education. Ongoing positive socialization processes or civic learning are postulated to provide young people with the confidence and conviction that their voice counts and they can act

with others, have influence and make a difference in their communities. The predisposition for this to happen is that young people need to think of themselves as active citizens; willing and able to have an influence in public life (Advisory Group on Citizenship, 1998). They need to build on and extend the best in existing traditions of community involvement and public service, and to learn to be confident in finding new forms of involvement and action among themselves (Branson, 2004). The aforementioned are the values and ways of developing active and involved citizens endorsed by most democratic countries in the world (Branson, 2004; Advisory Group on Citizenship, 1998).

Democracy and education are inexorably intertwined (John Dewey as quoted in Ehrlich, 2000). Education is a major factor responsible for producing vibrant citizenry who interact with each other, learn from each other, grow with each other, and work together to make their communities more than the sum of their parts. John Dewey's view, together with the famous adage about democracy, is "democracy is not a spectator sport" our main concern in regards to civic development is not only on whether we are producing young people that tend to act as spectators of public and civic affairs, but also the fact that young people are not even watching from the sidelines but showing apathy or disaffection, as reported in studies such as Putnam (1995). In Malaysia, this is an area of great importance but often not being given sufficient emphasis and attention, especially in educational research literature.

College or university education has historically been one of the key approaches to and contexts within which to develop civic knowledge, dispositions and engagement of the younger generation, in the preparation of concerned and involved citizens (McBee, 1980). Numerous journal articles support the critical role of higher education in preparing democratic citizens (Gamson, 1997; Gabelnick, 1997; Hauser, 2000). To meet these requirements, a vast array of pedagogical tools including service-learning experiences, case studies, experiential assignments, learning communities, and volunteer projects have been designed and instituted. However, little research has been conducted to assess the impact of such tools on the civic development of students (Weber & Glyptis, 2000). It was therefore the aim of this study to assess the outcomes of civic development of youth enrolled in public universities.

From any perspective, the expansion of higher education in Malaysia has been remarkable.² There are 11 public universities, six public university colleges, 11 Private universities (including three Branch Campuses), one private university college, four overseas branch campuses, one Virtual University/E-University (UNITAR), one Open University (UNITEM) and 518 private colleges, in the year 2004 (Middlehurst & Woodfield, 2004). In the face of this boom in higher education, it's the more compelling to have an indicator on how these public institutions of higher learning are faring in terms of building of the characteristics of Malaysian citizen or *Bangsa Malaysia* as envisioned in Vision 2020. To become positive forces in society, college and university graduates need to possess not only technical knowledge. They must also see themselves as members of a community and as individuals with a responsibility to contribute to their communities. They must be willing to act for the common good and capable of doing so effectively (Branson, 2004). Appropriate indicators of graduates' civic development at every level of their tertiary education are therefore needed, so that we can better understand what is and is not happening in terms of youth civic development. Apart from that, a sustained public dialogue and discourse on the public purposes of higher education, particularly on the ways to educate the future generations of responsible and engaged citizens is essential. Public dialogue and discourse pertaining to the public expectation on institutions of higher learning in this regard is equally essential, if Malaysia is to live up to its ideals as stated in Rukunegara and Vision 2020, to produce a united, patriotic citizenry capable of contributing to individual wellbeing as well as the wellbeing of the community, the nation, and the world at large. One way of initiating and spurring this form of discourse is by providing to the various

² The first phase of the establishment of public universities started in 1969 under the Universities and University Colleges Act. During this time, Universiti Sains Malaysia (USM 1969), Universiti Kebangsaan Malaysia (UKM 1970), Universiti Pertanian Malaysia (UPM 1971), and Universiti Teknologi Malaysia (UTM 1975) were established. during the second phase (from the 1980s to the early 1990s) four public universities were established: International University Malaysia (IIUM 1983), Universiti Utara Malaysia (UUM 1984), Universiti Malaysia Sarawak (Unimas 1992), and Universiti Malaysia Sabah (UMS 1994). With the implementation of the Private Higher Education Institutions Act of 1996, the private sector increased its involvement in providing tertiary education. In 1995 there was 12 public institution of higher learning (nine public universities, one International Islamic University and two public colleges) and 280 private institutions. The number has increased to 16 public institution of higher learning (14 public universities, one International Islamic University and one public college) and nine private universities, 691 private institutions and four branch campuses of foreign university, in 2002 (Department of Higher Education, Ministry of Education).

relevant stakeholders, some empirical evidence or indicators about the current state of affairs in civic development of undergraduates in public universities. It is one of the expectations that this study may have some of the effects of Putnam's early writings in American society by drawing both research and policy attention to this important but understudied and socially ignored area (Sherrod, 2001).

1.2 Issues and Problem in Context

Changes in socio-political structures and environments at a global level following the end of Cold War, has resulted in a renaissance of concerns about civic aspects of national and individual development. The rise of communitarianism (Etzioni, 1993) and third way political thinking (Giddens, 1998) which stress a reciprocity between the state, the market system, citizens and the civil society, require active and participative citizenry. Under the influence of such a macro culture, it is logical to deduce here that the future of Malaysia in achieving sustainable development also relies on the availability of a nation of dynamic, committed and engaged citizens. Citizens of Malaysian nation (*Bangsa Malaysia*) are expected to be able to contribute not only to their personal well being, but also to the betterment of society and nation at large, as envisioned in the Vision 2020:

"..... establishing a united Malaysian nation with a sense of common and shared destiny. This must be a nation at peace with itself, territorially and ethnically integrated, living in harmony and full and fair partnership, make up of one Bangsa Malaysia with political loyalty and dedication to the nation".³

This aspiration is further explicated in the National Philosophy of Education that stresses the goal:

".....to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards, and who are responsible and capable of achieving high level of personal well-being as well as being able to contribute to the harmony and betterment of the family, the society and the nation at large."

National Philosophy of Education (MOE, 1989)

³ One of the nine challenges of Vision 2020 (The Paramount Challenges) as enunciated by the Honourable Tun Dr. Mahathir Mohamed, the fourth Prime Minister of Malaysia

In the same vein, Abdullah Ahmad Badawi (2003b), in his inaugural address to the Parliament as the fifth Prime Minister of Malaysia, made a plea to all MPs, and all civil servants, as well as fellow Malaysians, “to work with me (*bekerja dengan saya*) and not to work for me (*bekerja untuk saya*)”. This was a call for active engagement and participation of all levels of citizens.

Active and informed participation of citizens requires a certain level of civic competence. Youniss (2002) emphasizes that the study of civic competence and its development is central to an appraisal of youth skills and to an understanding of the evolving political order in the 21st century. Malaysia is a young nation moving towards becoming a competitive developed nation. Therefore, a measure of the levels of civic competence and civic engagement of its citizens would seem to be a social-political imperative, to be monitored and accounted for, in Malaysia.

In an interview conducted by Asia Times Online (Gatsiounis, 2004), professor of education, Rosnani Hashim, from the International Islamic University Malaysia, asserts that Malaysia needs to look beyond economic progress to spiritual, civil, intellectual, entrepreneurial and democratic growth. However, she lamented that Malaysia is still far behind its stated goal of becoming a fully developed country by 2020. To ascertain the extent to which this observation is true, civic development data need to be collected using psychometrically sound instruments which have social cultural validity.

Besides the aforementioned lack of civic consciousness among citizens, the rising rate of social problems among youth (Baharuddin Mohamed, 2002) is another concern for the sustainable well being of Malaysia, which is in part related to the civic development of individual youth. This is alarming because:

“Malaysia is a young nation with a young population, hence Malaysia must be able to cradle the hopes and aspirations of the younger generation. The ideas, aspirations, and idealisms of the youth must be harnessed into mainstream national development and draw from it innovation, invention and creativity”

Abdullah Ahmad Badawi, (2003c)

The above quotation shows the expectations placed on youth in Malaysia. Hence a critical question for everyone who is concerned about the future of this nation is: are our young people being well prepared to take on civic responsibilities in this new and changing global reality, especially those budding young leaders who are now enrolled in universities? Ultimately, the future of Malaysia lies in the hands of the young people, especially those who are well educated. Are they prepared in terms of civic knowledge (declarative as well as procedural) and civic dispositions to become informed and engaged members in their society? And what can be done to facilitate their preparation in this regard?

“...we need to consistently measure and benchmark the quality of our tertiary institutions, starting with public universities. I believe that a league table that ranks public universities based on criteria such as quality of teaching, research, infrastructure, student satisfaction and employability, is long overdue. Besides being more transparent, the healthy competition fostered between universities can help motivate the pursuit of better teaching, better courses, and better research. Eventually, the rankings could form the basis for the amount of government funding received by these universities, thus adding a further incentive for quality improvements.”

Abdullah Ahmad Badawi, (2004)

Consistent measurement and benchmarking of tertiary institutions, as was stressed by the Premier in his opening address to the Malaysian Education Summit 2004, is essential. Apart from serving economic and market purposes, institutions of higher education should also address public purposes such as promoting and enhancing civic development of future leaders. So, the levels of civic development among graduates needs also to be made part of the measurement and benchmarking mechanism, for total quality assurance.

In general, developing civic literacy, civic skills, and the civic attachments of the younger generation are prominent goals of nation building and the overarching goals for virtually every public educational institution including schools and colleges as well as public universities. Likewise, most non-formal youth organizations such as Scouts, Police Cadets etc and the latest addition to the scene of national youth development projects in Malaysia, namely, the *Rakan Muda* Programs and the National Service Programs, have listed such civic values as responsibility, leadership, and patriotism as major objectives of their programs. Even sports activities refer to their potential for teaching young people cooperation, team work,

and the value of fair play as part of their rationale. Yet very little is known about the effectiveness of our efforts in these areas because youth civic development goals have never been evaluated.

In order to measure and benchmark youth civic development, there should be, first of all, a clear conceptualization of youth civic development. This is related to the notion of the ‘good citizen’ that Malaysian education system, in general, or higher education specifically, is aiming to produce. Despite the favourable opinions and support for the national goals as stated in Rukunegara, Vision 2020 and National Philosophy of Education, understanding and comprehension are often superficial and taken for granted. People know the slogans, but they display little understanding of what concepts like democracy, tolerance, unity in diversity, common good and common destiny mean and what it requires of its citizens. The preceding observation is supported by the fact that the Malaysian government has launched a nationwide Rukunegara Appreciation Campaign on 27 January 2006 (The Star Online, 27 January 2006). It is true that there is a set of common goals and guiding principles for the way forward, in terms of *Rukunegara* and Vision 2020, and we do not have to “dream a different dream” (Abdullah Ahmad Badawi, 2003a). However, in order to translate these aims and goals or principles into concrete actions, all stakeholders should engage in discourse to operationalize and crystallize as well as conceptualize these abstract terms or ‘big words’ into more practical forms or working definitions. This is a vital step in building a vision that is indeed ‘shared’ and comprehended by all. This is also what is missing in the literature on the civic development of Malaysian citizens in general, and Malaysian youth in particular; a gap that need to be filled in order to realize the aspirations of Vision 2020.

Methodologically, the capability to establish ⁴objective and fundamental measurement is essential in maintaining a cumulative research database to keep track of the changes in youth civic development. A common frame of reference needs to be established with a common unit to ensure reproducible and comparable findings of research conducted in different settings in terms of time, populations and locations.

⁴ This notion of objective and fundamental measurement represents one way of thinking about measurement and its use in this dissertation is a deliberate choice of the researcher.

1.3 Objectives of the Study

National economic and social development goals are not complete without an indicator of how a nation is faring with the preparation of youth to become active and informed citizens. This is the fundamental conviction underlying this study.

Based on this conviction, this study first sought to conceptualize youth civic development. Firstly, in addressing this conceptual goal, a review of global literature on the evolution of the notion of citizenship was carried out. Subsequently, a conceptualization of civic development relevant to society today was synthesized. This was followed by a review of the official documents on national development goals and national ideology in Malaysia. Special attention was given to documents on the national education system and existing literature regarding the civic development goals of education in Malaysia. That was to map out the similarities and differences between conceptualization of the same issue in different social-cultural context. Based on this conceptualisation, the dependent and independent variables to be included in this study were operationalized. The conceptualization, led to the second goal for this study, namely the measurement goal.

The *measurement goal* for this study was to construct psychometrically sound measures for youth civic development variables. To address this goal, firstly, a review of literature on issues of measurement in social behavioural sciences in general, and youth civic development in particular was conducted. The review of measurement issues supported the use of the Rasch measurement paradigm, framework and model as the foundation for the construction of measures for youth civic development, specifically for instrument development, instrument refinement, instrument validation and scaling.

In terms of the substantive content of study, there were two related goals. Firstly, as there has been no previous study in the context of Malaysia, this study has a *pragmatic baseline goal*. The youth civic development measures derived from the Polytomous Rasch Model (PRM), in the form of interval scales in logit units provided the baseline information on the levels of civic development for the target

population. The interval logit scales also allow comparisons between groups in terms of civic development profiles.

In addition, there was also a *predictive goal* in this study. The Rasch measures of youth civic development were used for conventional statistical analysis, namely hierarchical multiple regression analyses, to investigate, firstly, hypotheses about the association between youth civic development variables. Secondly, this study also aimed to investigate the extent to which different civic socialisation and civic learning processes (in terms of self, family, school, peers, community and media) may lead to differential civic development outcomes. Through hierarchical multiple regression analyses the covariation of the civic development variables with some individual and contextual variables was explored.

In summary then the specific goals of this study were:

The Conceptual Goal

- I. To conceptualize youth civic development (Chapter Two);
- II. To describe qualitatively the evolution of macro civic culture at the global (Chapter Two) and Malaysian contexts (Chapter Three);
- III. To operationalize the relevant youth civic development variables in Malaysian context by juxtaposing global conceptualization with Malaysian conceptualization (Chapter Two and Chapter Three);
- IV. To operationalize the selected contextual variables for youth civic development (Chapter Six).

The Measurement Goal

- V. To establish a construct map for the measurement and assessment of each youth civic development variables (Chapter Five);
- VI. To develop and/or adapt instruments to measure each of the youth civic development variables based on Rasch measurement framework (Chapter Five);
- VII. To establish interval measures of youth civic development variables with sufficient psychometric properties through item analyses based on the Polytomous Rasch Model (PRM) on the data collected (Chapter Seven).

The Baseline/Pragmatic Goal

- VIII. To provide baseline information on the level of civic development by some selected demographic variables, among Malaysian undergraduates in university (Chapter Eight).

The Predictive/Basic Goal

- IX. To unravel the relationship between each pair of civic development variables (Chapter Eight);
- X To examine the relationship between each civic development variable with some selected psychological and contextual factors (Chapter Eight).

1.4 Situating the Epistemological Stance

“All inquiry starts and ends with the social cultural matrix”

John Dewey (as quoted in Schutz, 1954)

As indicated by John Dewey’s statement about the study of human affairs, the lens of investigation for this study moves from a macro or wide angle perspective, to micro and back to macro perspective. Firstly, a macro perspective based on social constructionism was used to delineate the social structure undergirding youth civic development. It is a deliberate outside-in perspective to establish the social problem or social reality to be investigated. Once established, the target social problem or social reality then determines what is relevant for the study, and therewith the conceptual frame of reference for the study. Secondly, social constructivism, a micro perspective was used to enable in-depth understanding of the phenomena of youth civic development. Thirdly, the quantitative evidence generated by the data collected was interpreted using a macro view, to establish links to the broader context."

The empirical phase of the study sought to create research/data collection tools that will be able to provide a general view of the social reality in context. This implies an objective to generate a trend analysis which can best be achieved through a quantitative approach of data collection (Hara, 1995).

The quantitative research approach is used when the researcher desires to obtain entire trends or statistical truth in the research while the qualitative research approach is used if the researcher wants to observe in detail by his/her own research viewpoint.

(Hara, 1995, p.351)

Youth civic development in Malaysia, was at the time of the conceptualisation of this study, an under-researched area. Therefore a quantitative method of data collection methodology was deemed appropriate to identify general trends based on the baseline information that exist in the social reality of youth civic development in Malaysia, generated from the data. In addition, as this study was of a preliminary nature in the context of Malaysia, it had a goal of setting a foundation for future study in terms of the development and validation of survey instruments to establish a psychometrically sound scale for the measurement of the constructs relevant to youth civic development. The empirical phase of the study, therefore, had a two-pronged objective, involving both a measurement agenda and a basic research agenda. At the stage of survey instrument development, there was a rigorous use of qualitative inquiry to establish each civic development indicator.

As a result, the empirical framework for this study is made up of two components. The first part of the empirical framework which is established in Chapter Four, aimed to develop valid and reliable survey instruments with sound psychometric properties in order to capture the extent of youth civic development in Malaysia. The second component of the empirical framework involved the investigation of the empirical associations between the independent and dependent variables involved in youth civic development. A developmental psychology perspective based on social constructivism (Bronfenbrenner, 1979; Vygotsky, 1978) was used to conceptualise youth civic development variables and contextual variables. This is the focus in Chapter Two. By taking individuals as a starting point to understand youth civic development, a social constructivism perspective may enable in-depth understanding of the phenomenon of youth civic development. This is a micro perspective.

However, the quantitative evidence generated from the data (as presented in Chapter Eight) offered only indirect evidence; to meaningfully interpret cross-sectional, contemporary quantitative findings, qualitative resources were needed. Therefore, in

making sense of the quantitative evidence and statistical facts, a macro view was again taken in order to establish links to the broader context.

The micro/macro analytic strategy was deliberately designed in such a way to add qualitative understanding to the quantitative structure and to developing a convincing picture of the social reality of youth civic development in context (Tarrow, 1995). As a result of this analytical stance, this study is therefore a conscious attempt to integrate quantitative and qualitative data and methods of inquiry.

1.5 Significance of Study

There are several aspects that contribute to the significance of this study. First of all, this was a preliminary study of its kind in Malaysia, which, for some unforeseen reasons, did not participate in the IEA civic study in 1999.

Vinken (2003) pointed out that there is a significant dominance of an American perspective in framing discussion on youth civic engagement in the existing literature, coupled with a danger in the tendency to uncritically copy analyses based in specific societies and transfer them to other societies. It is hoped that this preliminary study will become a starting point for a tradition of large-scale national assessment on youth civic development, which has been carried out by many other countries in the world such as the United States, England and Australia. Malaysia, similar to other counterparts in Asia, shares the traditions of subject-matter rigour, where the general assumption of the public is that if something is not tested, it must not be of consequence. Hence, this study is one way of putting the issues of youth civic development and the overall civic health of the nation, on the public agenda so that it is given the priority it deserves.

Methodologically, this study was an initiative to conceptualize youth civic development as a social, political and culturally valid assessment framework for Malaysia. From this assessment framework, instruments with sound psychometric properties were developed or selected from existing instruments, to be used in a Malaysian context. This assessment framework and related instruments could serve as a monitoring tool to provide indicators for this important aspect of youth

development and educational outcomes. Extended analysis of data regarding various factors from multiple levels that impact youth civic development may provide insight on the necessary basis to improve education for civic development. At the same time, this study expands the frontier of knowledge and theorizing on youth civic development, particularly in the context of Malaysia, which endorses a distinctively different set of social-cultural values from the Western world. Through this study, it was expected that baseline information, would be established upon which future research could build. This is concomitant with the call to establish a mature democratic culture where Malaysia will develop in a distinctly Malaysian mould.

In terms of its conceptual framework, this study was an attempt to provide cross-culturally valid data on youth civic development variables in Malaysia, by taking account of cultural, political and institutional diversities. This is an area of research which is still fragmented, scattered and underdeveloped in the existing literature (Campbell, 2001; Vinken, 2003). It was the primary intent of this study to provide an integrated and comprehensive picture, with regard to civic development. This is in contrast to many existing studies that focus on a single outcome, which have resulted in occasions where each study has attempted to promote a single definition of the problem to the exclusion of others or of linkages between them (Torney-Purta, 2004, p.470).

In an applied and pragmatic sense, based on Rubin's (1983 quoted in Miller & Salkind, 2002) typology of applied social research, this study was set out to be a social monitor as well as a data analyst. The central intention was technical, that is to establish a social monitoring mechanism in the aspect of civic capacity building through the development of a sound assessment framework and related instruments. Using the instrument developed, outcomes data were collected and examined to discover patterns that may require some organizational or government action. Therefore, though not intended to be a curriculum development effort, the assessment framework and the findings may have direct and indirect implications for policy makers and university administrators. The output of this study may serve to guide the future commitment of universities in shaping the civic learning aspects of undergraduate life whether through institution-wide approaches or through strong programs of study designed to encourage civic development. Finally, the outcomes

of this study when disseminated to academia and the public might also serve to initiate or provoke a sustained national dialogue about the public purposes of higher education in terms of civic and citizenship capacity building.

1.6 Structure of Thesis

Chapter One sets the stage for the dissertation, as indicated by the title, *Youth Civic Development: Claiming its rightful place*. This chapter starts with an introduction to the subject content - the issue of youth civic development, juxtaposing the global/macro context with the Malaysian context. This is followed by a brief definition of the issues and problems of youth civic development measurement in the context of Malaysia. Building on the definition of issues and problems in context, the aim and specific objectives of the study are elaborated. In addition there is a section on situating the epistemological stance of the project, clarifying the theoretical perspectives used to project the study and facilitate the interpretation of findings. Finally, the significance of the study is discussed.

Chapter Two — *Youth Civic Development: The Conceptual Background* serves to address the conceptual goal of the study. It provides a theoretical and ideological base for the subject content of study. The review of literature on youth civic development begins with a broad perspective on the evolution of the ideological base of youth civic development, within which related concepts such as nation state, citizenship are also reviewed. From this review, a conceptualization of youth civic development as consisting of three main variables of civic knowledge, civic disposition and civic engagement, is synthesized. Subsequently, the sociological and political science perspective on issues pertaining to the platform of civic development through education is reviewed. Next, the analytical lens is zoomed-in to a social-psychological perspective, whereby the processes and mechanisms of youth civic development and the relevant theories are discussed. The operationalization of the relevant constructs for the dependent and independent variables are also integrated simultaneously at this stage.

Chapter Three, titled '*Positioning the Study in Context: Youth Civic Development in Malaysia*' is an articulation of the character of civic development context for the

youth in Malaysia. A global perspective and an understanding of the major international forces that impinge on the context of civic education and youth development policy in Malaysia are presented in this chapter. The chapter starts with a brief historical background on the formation of Malaysian society. Next, a general overview of the state-prescribed civic ideology in the form of Rukunegara and Vision 2020, the prescribed idealized conceptualization of the civic mission of Malaysian education system, and the overall social political milieu in Malaysia, are presented to set the stage and scope for youth civic development in Malaysia. In addition, there is a section juxtaposing the discourse and practice on civic and citizenship education in Malaysia with the global and international movement for civic and citizenship education. This is an attempt to construct the space of positions (Bordieu, 1989) so that as researcher, I will be able to see the point from which I see what I see (or '*to see the wood from the trees*'). Epistemologically, it is an ancillary component added in this seemingly quantitative case study on one nation-state, to avoid over-emphasis on one particular socio-political context and ignoring the development in a wider context, and methodological nationalism (Perry & Tor, 2007).

In Chapter Four, the issue of measurement in social science research is discussed. This is presented to clarify and justify the choice of the epistemology and methodological position taken, namely, the integration and inclusion of an additional stage for item analysis and constructing measures based on the Rasch Model, before standard statistical analysis procedures are used.

Chapter Five is an elucidation of the instrument development procedures involved in conjunction with the Rasch measurement paradigm, framework and models. The instrument development procedures involved are presented using the framework of Wilson's (2005) heuristic model of the four building blocks of instrument development which is based on the Rasch paradigm for measurement.

Chapter Six, *Research Design & Conceptual Framework: The Independent Variables*, first delineates the theoretical orientation and framework underlying the selection and conceptualisation of independent variables and covariates in the study. Then, it describes the methodological aspects of the research in general, including

descriptions of the target population, sampling methods, research ethics in data collection and data analysis procedures.

In Chapter Seven, findings from the measurement analysis, scaling & scale validation for the main study are presented.

Chapter Eight addresses the baseline goal (RQ VIII) as well as the predictive goals (RQ IX and RQ X) of the study. Findings from the statistical analysis for the investigation of relationships between each pair of the civic development variables and the relationships between each civic development variable with other selected contextual variables are presented and discussed.

Chapter Nine, *Discussion and Conclusion*, seeks to provide a summary and conclusion for the findings reported in the previous chapters pertaining to the conceptual, measurement, baseline/pragmatic and contextual predictive goals. In addition, the salient findings are interpreted and discussed from the perspective of the theoretical and conceptual framework derived in the earlier chapters. This links the descriptive and inferential empirical conclusions on the extent of youth civic development attained by the sample, with the normative discussions in Chapter Two and Chapter Three.

Chapter Two

Youth Civic Development: The Conceptual Background

2.1 Preamble

This chapter provides a conceptual background to the study of youth civic development in Malaysia. It is therefore addressing the conceptual goal of the study, particularly research objective I, II and III as described in Chapter One. Firstly, the topic of civic development is set in the context of the literature from which it has evolved. In so doing, broad ideological themes underlying the social-political context for youth civic development are first examined. Secondly, the changing political, social and economic ideology at a global level that defines the macro milieu for the topic of youth civic development through its impact on national policy, particularly educational policy, is reviewed. Thirdly, this is followed by the conceptualisation of the major constructs involved in youth civic development from a developmental, specifically social constructivist perspective. The schematic structure of presentation for this chapter is summarized in Figure 2.1.

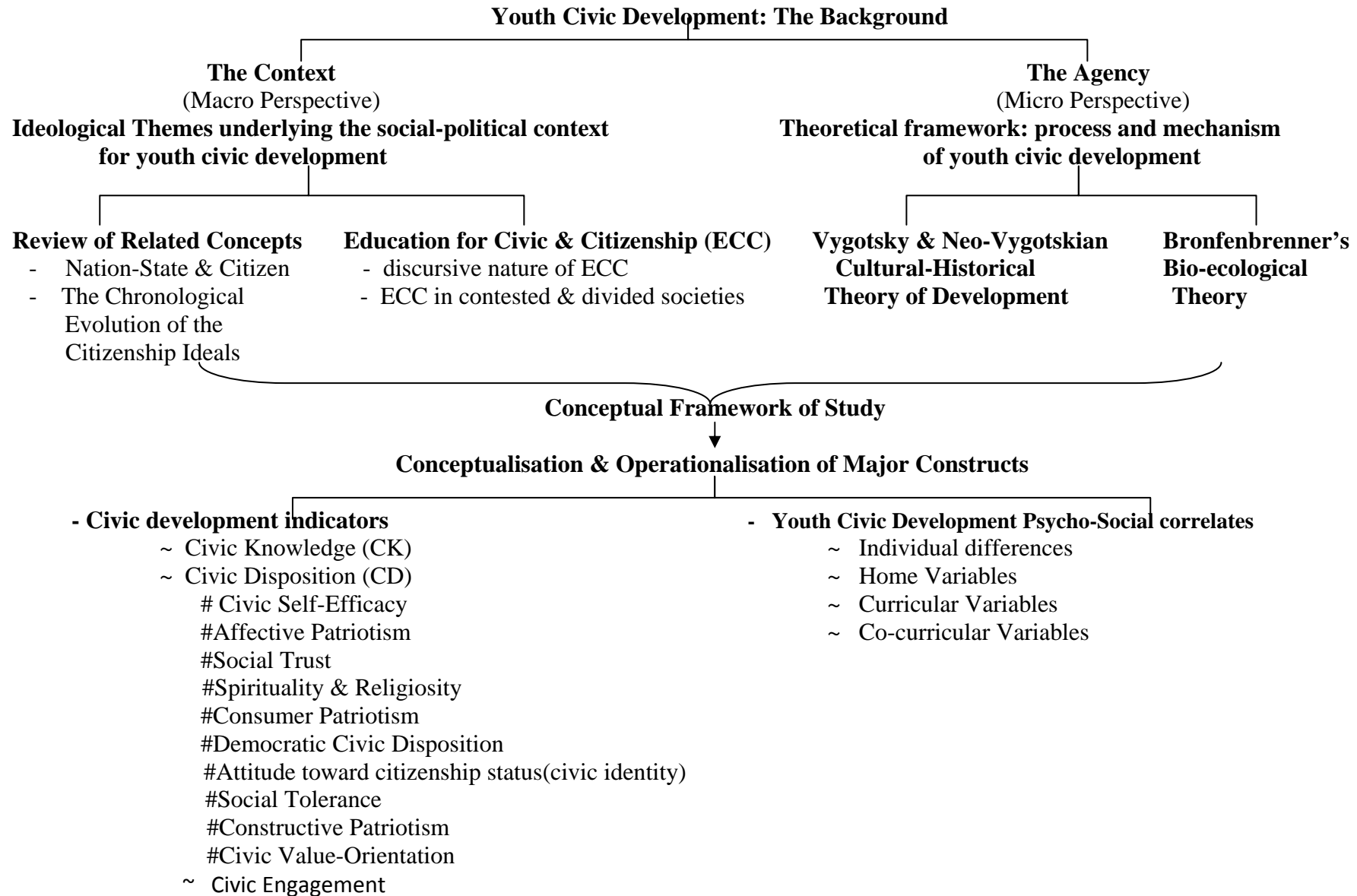


Figure 2.1 Schematic Structure of Presentation

2.2 The Social-Political Structure for Civic Development

Underpinning this research, or providing a backdrop to it, is the notion of civic, which is related to the concepts of nation-state, citizen, and citizenship. The Latin root of the word for citizen - *civis*, is derived from the verb to 'summon' – *cieo* (Grant, 2003, p.15), indicating some kind of association with, as well as obligation to a particular entity/polity. Civic, in the context of this study, is an adjective (Free online dictionary, 2009) pertaining to the status, rights and responsibilities associated with being a citizen of a country.

The Free Online Dictionary, Thesaurus and Encyclopedia (accessed on 25 February 2009), defines a *citizen* as “*an inhabitant of a city or town; or a member of a state or country*”. *Citizenship*, on the other hand, is defined as ‘*the status of a citizen with its attendant duties, rights, and privileges*’. Citizenship has been described as a “weighty and monumental humanist word” (Frazer & Gordon, 1998, p.113), which has been modified throughout history to suit different conceptions of human nature (Oliver & Heater, 1994).

This section provides a background on the social structures that give rise to the notions of citizenship and civic, particularly in terms of the associated duties and responsibilities. Clarification of these key concepts, particularly the concepts of *nation-state* and *citizenship*, is the main goal of this section. This is essential in developing a comprehensive theoretical framework to understand youth civic development, from which the assessment of its indicators may be derived.

Nation-State: The Imagined Community

Nation-state has replaced the notion of dynasty and kingdom as the legitimate international norm for territorial demarcation since the formation of League of Nations in the Congress of Berlin, after the First World War (Green, 1991). The tide of nation-state then reached its zenith after the catalyst of World War II. A nation, by the simplest definition, refers to the group which is viewed as the legitimate owner of a state. The state, on the other hand, is the artificial and collective body or polity that has its governing body, and a fixed territory with specific boundaries (Green, 1991).

In a kingdom or dynasty, there was no such concept as *citizen*, instead there was the notion of *subjects* who were ruled by the monarch and have a collective allegiance to the monarch. The status and power of the monarch is legitimized through his divinity, with religion acts as a unifying force. The demarcation of kingdom was not based on ethnicity or language.

With the development of capitalism and the advance of print media, imagined communities (Anderson, 1991) started to emerge based on common locality and common language. When a polity (state) was formed, the ruling elites or officials sought to build a nation by creating a common identity, through national language, national history and various national symbols. This was to create a cohesive social fabric to legitimize the status of the ruling elites and official as well as the state. The French Revolution (Enlightenment), in particular, transformed the notion of sovereignty from the monarch to the nation. The nation had become the body of citizens whose collective sovereignty constituted them as a *state*. The state was the political expression for the body of citizens (Hobsbawm, 1990). Once established, the state has to create a nation and the citizens. Each individual who is part of the nation is considered as a citizen. Under such circumstances, civic education and civic development became an integral part of nation building. Formal education, especially national education system was therefore given an extra role in promoting the civic and citizenship development of students. Indeed, according to Aristotle, who set out the earliest thorough discussion of citizenship, humans are political animals, so citizenship is of central significance because humans could reach the full potential of their lives and personalities only by participation in the affairs of the city-state (Heater, 1990). In the context of today's democratic state and society, a citizen is assigned a peculiar dual position, both as the governor and the governed, who has both power and responsibility, and is both the guardian and the guarded (Carpenter, 2006). The above characteristics are summarized in Figure 2.2.


Kingdom/Dynasty		Nation-State
<ul style="list-style-type: none"> • <i>Not</i> based on ethnicity or language • <i>Monarch & Subjects</i> • Individual Sovereignty: The <i>Monarch</i> • <i>Subjects</i> are ruled by the monarch • Legitimation of monarchy power: divinity • Unifying force: <i>religion</i> 	 <p>The French Revolution (the starting point) World War I World War II</p>	<ul style="list-style-type: none"> • Based on common <i>locality & language</i> • <i>State & Nation</i> (body of citizens) • Collective Sovereignty: the <i>nation</i> • Dual status of nation (citizens): both <i>the ruled & the ruler; the governed & the governor</i> • Legitimation of state power: creation of <i>common identity, national language, national history, national symbol.</i> • Unifying force: creation of <i>common identity, national language, national history, national symbol.</i>

Figure 2.2 The Notion of Nation-State: A Comparison with the Notion of Kingdom/Dynasty

Citizenship: Conceptual Evolution

The concept of citizenship is central in political philosophy. It is both a descriptive and a normative concept. Citizenship describes who is a citizen, what citizens do, and so forth. In addition, citizenship also defines, or seeks to define, what citizens should do (Holford & van der Veen, 2003). It is the most fundamental concept underlying the topic under investigation in this study. Therefore it deserves a detailed analysis, particularly in tracking the definition and re-definition of the concepts through the history of human.

In terms of definition, citizenship is an ‘essentially contested concept’ (Gallie, 1956). There is no universally accepted canon of thought exists in relation to it (Carr & Hartnett, 1996). In order to contextualize current ideas of education for civic and citizenship and therefore, youth civic development, this section gives a broad chronology of the development of the concept of citizenship. This will encompass the growth of conventional understandings of citizenship from its ancient Greece and Graeco-Roman origins to the most recently notable theoretical model of citizenship developed by T.H. Marshall(1964), including the controversies that have arisen during the postmodern era. Alongside the chronology, the historical development of the theory and practice of education for civic and citizenship will also be briefly analysed.

Oldfield (1990) has identified two conspicuous and different traditions in the historical development of citizenship. They are the civic-republican tradition and the liberal-individualist tradition. Both traditions of citizenship hold different but overlapping histories in contemporary Western thought, and both ‘have different conceptions of the nature of the individual, and the character of the social bonds existing between individuals as citizens and the state or those who govern them’ (Oldfield, 1990).

Building upon Oldfield’s (1990) model, Oliver and Heater (1994) have identified a third prominent component in the historical development of citizenship – the social citizenship model. The chronology of citizenship models from classical civic-republican model to liberal-individualist and then the most recent social model

provides valuable insights into the social, political, cultural and economic reasons for periodic resurgence of the ideal.

The Classical Civic-Republican tradition, originates from the Graeco-Roman period, focuses on prominent concepts such as the 'good' citizen and 'civic virtue'. These notions of citizenship enjoyed a revival in Renaissance Italy and eighteenth century France and America.

The Greek style of citizenship was exclusive and privileged. Being a male inhabitant is a requisite to be citizen. Based upon a small tightly-knit community, developing a strong sense of belonging and commitment, to preserve that sense of identity and security, is the central aim and goal of Greek citizenship (Oliver & Heater, 1994).

The expansion of Roman power and influence had resulted in both an extension and modification of the prior Greek understandings of citizenship. The Roman imperialist concept of citizenship extended the status of citizenship to subjugated non-Roman peoples, and the division of status through the introduction of the second-class category of citizen which entailed a position of citizenship without franchise, such as legal but not political rights (Oliver & Heater, 1994).

In the sixteenth century, during the Enlightenment era, Niccolo Machiavelli praised and upheld the qualities of Plato's *Republica* and the qualities of virtues (Machiavelli 1999). Machiavelli's evocation of *Republica* means a form of government in which there is some sharing of power to prevent autocratic and arbitrary rule. He believed in a form of citizenship which emphasized duty and civic obligation by enforcing fearful consequences for dereliction of such prescribed commitments (Oliver & Heater, 1994)

Montesquieu, a French Lawyer, was another notable political thinker of the classical world who aspired to an idealized Graeco-Roman Republic. In his *The Spirit of the Laws* he asserted that the civic virtue of citizens remained the essential prerequisite for the survival and prosperity of a state based upon popular participation (Oliver & Heater, 1994). Nevertheless, Jean-Jacques Rousseau's *The Social Contract* perhaps was the most influential and enduring writing on the topic of citizenship. Rousseau

vigorously argued that true freedom was contingent upon, and expressed by, people governing themselves without thoughts of personal gain and advantage. This assertion that freedom requires both civic virtue and participation was encapsulated by Rousseau as being the 'General Will' (Oliver & Heater, 1994, p.15).

As compared to the Civic-Republican view that emphasises on the public domain of citizens, the Liberal-Individualist view of citizenship is concerned about the private realms of citizenship with a focus on legal and political rights. This was a response to the authoritarian denigration of natural and God-given personal liberties. The liberal-individualist movement sought to emancipate the individuals from the arbitrary state power, focusing on freedom and rights. The English Civil War (1642-1651) marked an important watershed, whereby a new arrangement between the individual and the state based on a contractual nature emerged. However, it was the French Revolution that had indeed elevated the notion of individual status and rights by its abolition of aristocratic titles, thus creating the symbolic discourse of the 'citizen' and 'citizenness'. The Declaration of the Rights of Man and the Citizen during the French Revolution afforded significant civil and political rights to the individual, while the Constitution of 1791 greatly extended voting rights among the male proportion of the population (Oliver & Heater, 1994). The liberal-individualist view became very influential in the nineteenth century.

Social citizenship, being the third tradition that emerged and influenced the conception of citizenship under the liberal-individualist tradition, is based on the premise that possession of a certain level of wealth or property is an essential prerequisite for the discharge of citizenship duties. By emphasizing equality as the first principle of full participation for the citizen, social citizenship opposed the original elitist convictions of Greco-Roman citizenship. The fundamental point behind such reforms was the notion that the state owes certain services to the citizen as a right in return for loyalty and constitutional obedience (Marshall, 1964). In the case of social democracy in the modern era, through state-provided education and the redistribution of wealth to provide dignity and equality, the reciprocity of this arrangement between the individual and the state forms the basis for the idea of social citizenship. Dahrendorf (1994, p.13) argues that social citizenship insulates the

status of citizenship against market forces and turns citizenship into non-economic concept.

The formal documentation of this chronological development of liberal citizenship in stages was first done by Marshall in 1950. Marshall (1950) documented how the concept of citizenship has been defined and re-defined in stages. In the eighteenth century, civil citizenship was concerned with personal freedom and the rule of law. Political citizenship emerged in the nineteenth century through the extension of franchise and the possibility for more participation and communal decision-making. Finally, twentieth century was marked by a form of social citizenship, which sought to guarantee an adequate standard of living by the statutory provision of social, welfare and education services, paid for through taxation. Marshall, therefore, seems to consider citizenship to be access to power: citizenship means rights, in other words, access to decision-making.

In the latter part of the twentieth century and at the beginning of the twenty-first century, the social, political, economic and cultural context of notions of good citizenship has changed radically. Alongside the changes in the role and status of the nation-state, pluralism and the fragmentation of identity have combined to create a situation where the fundamental elements of classical, liberal and social models of citizenship are being questioned.

In the contemporary world, the conservative view of citizenship stresses the role of the individual and the complexity of society. The focus is therefore in citizenry activity in the realm of civic organizations like the church, parliament, municipal government, voluntary bodies, and educational centres. These civic organizations are all perceived to enrich the greater 'commonwealth' through their diversity.

On the other end of the continuum, during the 1960's and 1970's, as a consequence of neo-liberalism movement, there was a surge of interest in the rights of a citizen at a more individual level. This resulted in the Neo-liberal-individualist notion of citizenship. For many Neo-Liberal-individualists, the idea of governments encouraging citizens to be virtuous is against the individual's autonomy.

Parallel with the Neo-Liberalist's notions of reducing state interference and enhancing individual choice, Neo-Conservative governments of the late 1980's began to chart a course of action between the rightist and leftist extreme in the traditional ideological sense. As a result, the concept of 'active' citizenship has been developed and advocated in the Western world. The effort in promoting 'active citizenship' in the late 1980's and early 1990's has moved the citizenship debate away from political and ideological matters to a more contractual, privatized citizenship which emphasized consumer choice and accountability. Under such a social political background, a marriage of liberalism and republicanism seems to be the most ideal conceptualization of citizenship (Dagger, 1997). According to Dagger's conception of republican liberalism, a citizen should be prepared to exercise autonomy and be active, to become an active, public-spirited citizen.

The new synergized active citizenship, with a mixture of self-help and voluntarism, is an effort to reconcile the rigours of free-market economics and social responsibility, and also an attempt to neutralized market liberalism and traditional conservatism (Greenaway, 1998). This notion of active citizenship is different from Marshall's (1964) conception of social citizenship as a condition conferred by the state on relatively 'passive' recipients (Ellison, 1997). Active citizenship emphasizes a dynamic individual who is self-reliant, responsible for his/her own actions, and possessed of a sense of civic virtue and pride in both country and local community.

Janoski (1998) has utilised liberalism, communitarianism, and expansive social democracy as labels to classify contemporary societies in order to define citizenship, consistent with the complexity of postmodern societies. Liberalism prioritizes rights over obligations, while emphasizing individuals, citizens' rights are contractually related to basic duties. For Communitarianism, obligations take precedence over rights, and the two are related by means of a generalized exchange where immediate return is not expected. Janoski postulates the existence of a third regime, the expansive social democracy, which is not an intermediary between the liberalism and the communitarianism. In a social or expansive democracy, rights and obligation of citizens are balanced via active participation of the empowered citizens in civil societies where the state, the market and the citizen negotiate strategic actions in a

cooperative pattern for their shared interest. Janoski's typology seems to capture well the variations in the citizenship ideal in contemporary societies.

At this junction, what is apparent is that *citizenship* (and its related notion of *civic*) is fundamentally a political concept, an imaginary identification (Anderson, 1991), a social construction that is discursive and fluid (Hall & Held, 1989). It is therefore essential in the study of youth civic development, to understand the dynamic social construction of the notion which changes historically as a consequence of political struggles. It is generally conceptualized in some combination of the following five elements: group identification; rights or entitlement; responsibilities or duties; public participation; and, common values (Derricot, et al., 1998; Touraine, 1997; Callan, 1997).

Different communities hold different views as to what constitutes citizenship whether from the perspective of the rights bestowed upon or duties performed to earn citizenship (Turner, 1990). As the nation-state developed, the idea of citizenship as primarily representing the relationship between the individual and the state has become subject to continual revision. The chronological evolution of the citizenship ideals in history is summarized in Figure 2.3.

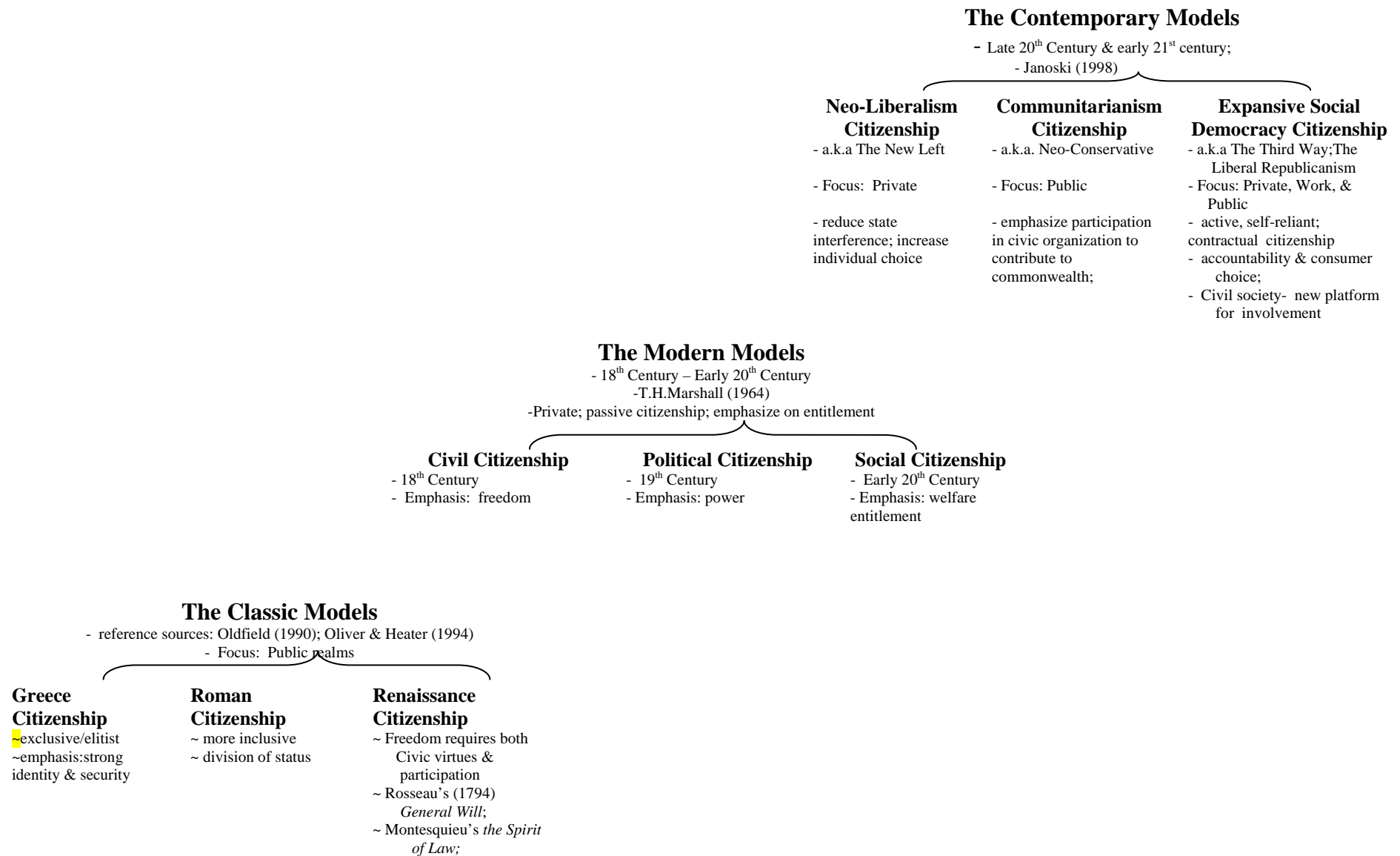


Figure 2.3 The Conceptual Evolution of the Notion of Citizenship

In conclusion, citizenship is a multi-dimensional and multifaceted concept that can best be understood from its related aspects. Citizenship has to do with the relations between individuals and the state and society, in other words, between liberty and authority. The conception of citizenship connotes the ideas and values defining the 'good citizen'. The concept of citizenship entails three distinct dimensions/elements namely, legal status/rights, participation, and, membership and identity (Leydet, 2006). As shown in Figures 2.4(a) and (b), this becomes the starting point and the underlying rationale for this study, to conceptualize youth civic development as consisting of three dimensions of Civic Knowledge, Civic Disposition and Civic Engagement. Through the process of civic development, individuals acquire knowledge about their legal status as citizens, specifically the entailed rights and responsibilities. The second dimension of civic development involves the formation of identity or attitudinal disposition pertaining to their legal status as a citizen. The third important dimension of civic development involves individuals learning to participate in civic affairs, or civic engagement. Citizenship is conceptualized differently in different times and contexts, in terms of the definition of each element, the relative importance of each element as well as the conceptual relationship between them. As the three elements of citizenship are inextricably interconnected, the conception of citizenship determines the extent of social integration in a context.

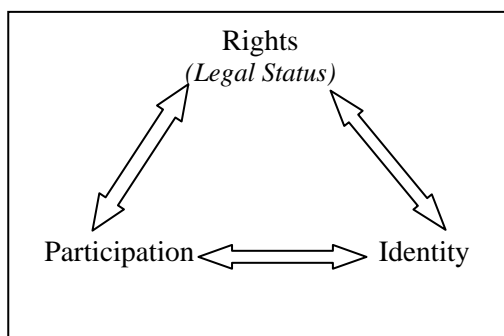


Figure 2.4(a) Dimensions of Citizenship (Leydet, 2006)

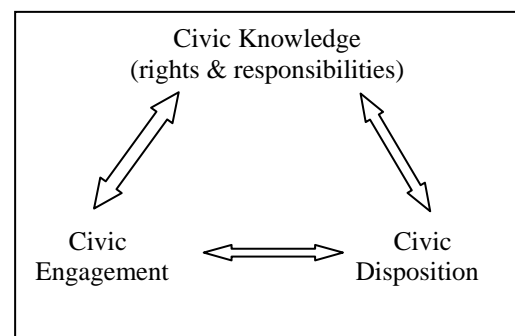


Figure 2.4(b) Dimensions of Youth Civic Development in this Study

The legal status and rights allocated to a citizen will partly define the range of available political activities for him/her to participate in. In the same vein, the legal status can also be a source of identity by strengthening a citizen's sense of self-respect (Rawls 1972, p.544). A strong civic identity can motivate citizens to

participate actively in their society's political life. These relationships actually work reciprocally (as indicated by the double-headed arrows in the figure above).

From Vygotsky's cultural-historical theory of development (a detailed description of which is given in the following section), the cultural and historical context will determine the rights or legal status of a citizen/citizen group, hence defining the range of participation available. The legal status also becomes a source of identity that in turns determines the level of motivation to be civically engaged.

A general global trend under contemporary circumstances is that, from the domain of the state, Neo-Republican ideology is advocating the virtue and engagement of citizens in voting, democracy and public affairs. On the work domain, there is an emphasis on progressivism values from a Neo-Liberal perspective underpinning the neo-liberal economic outlook of society. Communitarianism, on the other hand, focuses mainly on the domain of civil society, in building social capital within the local communities and the role of family as a socializing institution. In addition to the above, there is also a private domain of civic and citizenship where concerns about issues at an individual level such as gender equity are discussed and debated. However, this private level of citizenship is beyond the scope of this study.

2.3 Education for Civic and Citizenship: The Platform for Nation Building and Civic Socialisation

Citizens are made, not born

Levine, 2005

The ultimate civic goal of education is to teach them 'to know, to care and to act'

Bank (2001)

A major assumption of this dissertation is that the effective realisation of citizenship (in a comprehensive sense as the definition goes in the preceding section) has to be achieved through the use of education. Education plays an important role in community development as well as nation building.

Formal civic education, particularly, is a conscious effort on the part of the older generations, to conserve the past, to enhance social, economic, and political efficiency and stability by creating a new generation of likeminded competent citizens (Gleiber, 2003). As Etzioni (1993, p.259) has stated, schools are the second line of defence' alongside communities and teachers must become 'communitarian agents'. This is exactly the message explicated in the first quote from Levine, which underlies the efforts in (re)claiming the civic mission of education. It is also the main argument for most if not all nation-states in the world to consider and plan ways in which its people, especially young people are prepared to undertake their roles as citizens, as part of the agenda for nation building.

To a certain extent, all formal education is civic education to the extent that it is related to political participation. Even though schools and universities are stable institutions, they have an important potential for change. The change in schools and universities may act as a catalyst for changes in community life, and vice versa. The accountability and relationship between the public authorities and the higher education system is reciprocal. The responsibility of public authorities for a high-quality higher education system should go hand-in-hand with the responsibility of higher education institutions towards the advancement of society. In addition, universities are said to be a microcosm of the larger society and therefore, is but a reflection of it with similar states (Teune, 2001, p.21).

Civic and/or citizenship education, as a term commonly used, is referring to the formal, political science-oriented curriculum studied exclusively in primary and/or secondary schools. Civic and/or citizenship education in this regard, typically comprises three main elements: i.e. the teaching of or the teaching towards civic knowledge, civic disposition (values) and civic skills to enable the students to acquire the knowledge and skills essential for informed, effective citizenship. However, it is important to note the fact that civic and citizenship characteristics actually develop throughout the young-mature citizen's life.

In addition, the meaning of *citizenship* in a particular context will determine the role of *civic and citizenship education*. In a polity where democratic principle of governance is adopted, then civic education is the process by which young people are

taught to be effective and responsible members of democratic communities (Levine, 2005).

As a result, educational intervention for youth civic development and learning comes in three different modes: formal education, non-formal education and informal education (a classification by Coombs, 1985) as depicted in Figure 2.5.

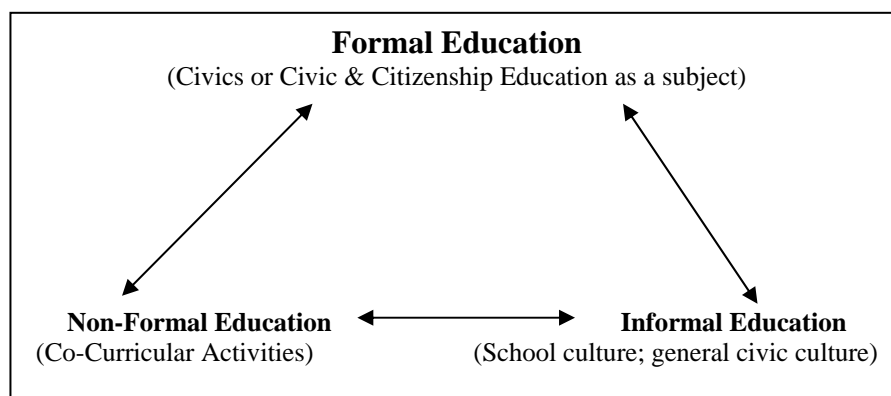


Figure 2.5 Modes of Educational Intervention for Youth Civic Development

As a part of the curriculum or formal education, Civics is generally understood as the study of the political, legal and social institutions, their structures and the roles they play in the processes by which a nation is governed (Malak-Minkiewicz, 2005). Citizenship education, on the other hand, focus mainly on the development of understanding and practicing of attitudes, beliefs and values that will predispose students to participate, to become and remain engaged and involved in their political society / culture (Malak-Minkiewicz, 2005). This is mainly achieved through non-formal and informal education. Non-formal curriculum/education refers to out-of-school or extra-mural activities organised by schools/university to complete formal curriculum. It is a major component of civic education because it provides further platforms to exercise responsibility and to gain understanding of community life. These include participation in decision-making in societies, student council, clubs, outdoor education, team membership, community involvement, work experience etc.

From the progressive educational philosophy point of view, informal education or existential learning is one important component of civic education. It involves unorganised, unsystematic and/or unintended lifelong learning, e.g. from home,

work, and media. It is the source of most civic learning over a lifetime, but the outcomes are strongly dependent on individuals' learning environments.

During the 1990s there was a resurgence of interest in Civic and Citizenship Education (UNESCO). The changes in the real world of political and social life of the nations in the early 90s, namely the collapse of communism in Central-Eastern Europe and the appearance of "new democracies" on one side and at the same time crises in citizens' activity experienced by many established democracies has set the stage for the revivalism of the civic agenda in nation building and national education. Malak-Minkiewicz (2005) uses the term 'pursuing a moving target' to refer to changing and evolving nature of the civic mission of education.

The Discursive Nature of Education for Civic and Citizenship

The classical approach of learning and cultivation of behaviour deemed appropriate for citizenship has emphasised the teaching of the prime civic skill of rhetoric. This involved young men throughout the Roman-Graeco period being skilled in the oral capacity to present a case persuasively in order to equip them for a life of political engagement. Alongside this compulsion for discursive proficiency, the classical view of citizenship education often sought to foster feelings of social responsibility and promote civic virtue. As Aristotle stated:

"...what we have in mind is education from childhood in virtue, a training which produces a keen desire to become a perfect citizen."

(Oliver & Heater, 1994)

Historically, nation-building agenda has engendered the nationalist approach to education for civic and citizenship. Education has been used for the propagation of mass mechanical obedience, to produce the dutiful citizens (Delli Carpini & Keeter, 1996). This however leads not to democracy, but to totalitarianism.

In contrast, the liberal manner of education for civic and citizenship based on enlightenment thinking proposed a more reserved, rational and factual approach to learning. Moral and political sciences have been considered as an essential part of general education. Under the liberal-individualist tradition, education serves to

delineate citizen rights and duties. The importance of developing an educated and informed citizenry with a capacity for critical reasoning in politics is emphasized. In the primary schools each individual is to be taught to be self-reliant and to enjoy his rights. This education also includes lessons to fit men to public offices such jury-service and municipal officer.

Based on the notion of active citizenship, Maiteny and Wade (in Bigger & Brown, 1999, p.4) assert that citizenship education may be structured into three strands, i.e. Education about citizenship (content and knowledge); Education for citizen (skills, values and attitudes); and Education as citizens (active participation) that build on each other. This is the structure of citizenship education adopted in Crick Report (1998) in the U.K. The preceding conceptualisations in the literature further corroborate the conceptualization of youth civic development in this study as encompasses three main components of Civic Knowledge (education about citizenship), Civic Disposition (education for citizens), and Civic Engagement (education as citizens).

With regards to the scope of civic and citizenship education, as the nation-state developed, the idea of citizenship as primarily representing the relationship between the individual and the state has become subject to continual revision.

Education for Civic and Citizenship in Contested and Divided Community

As repeatedly mentioned throughout this dissertation, the notion of civic and citizenship are social constructions. They are therefore contested, elusive and discursive notions. In the modern world today, most states are no longer monolithic, but are made up of people of diverse origins, cultures and beliefs. Under such circumstances, the notion of education for civic and citizenship is facing immense challenges. In addition, the emergence of supra national entities that transcend states, such as EU and ASEAN, has resulted in the prevalence of multiple group loyalties and hence this challenges the concept of nation-state.

The situation for education for civic and citizenship is particularly problematic in contested and divided communities. One emerging issue pertaining to civic mission of education is in relation to issues of national, religious, ethnic and cultural identity in relation to common citizenship. One good example will be the issue of state-supported faith schools and cultural diversity in countries such as Malaysia.

The approach toward civic and citizenship education in a multicultural nation, is dependent on its stance in managing diversity (Parekh, 2000). As shown in Figure 2.6, a purist perspective on democratic principles would have adopted a *procedural* approach pertaining to the notion of civic and citizenship. In a procedural approach, the state is culturally neutral, while individuals and groups negotiate the civic space between them. This is a modernist perspective because it is based on rational choice (Talcott, 2005).

The approach in handling diversity, and hence the mode of civic and citizenship education can also happen along a continua in terms of the extent of multiculturalism endorsed. In a *nationalist* approach, the state promotes a single national culture. The *separatist* approach, in contrast, expects each community to be separate and its distinctiveness allowed and acknowledged. The *liberalist* approach, on the other hand, demands a single political culture in the public domain, whereas diversity is expressed and celebrated in the private domain.

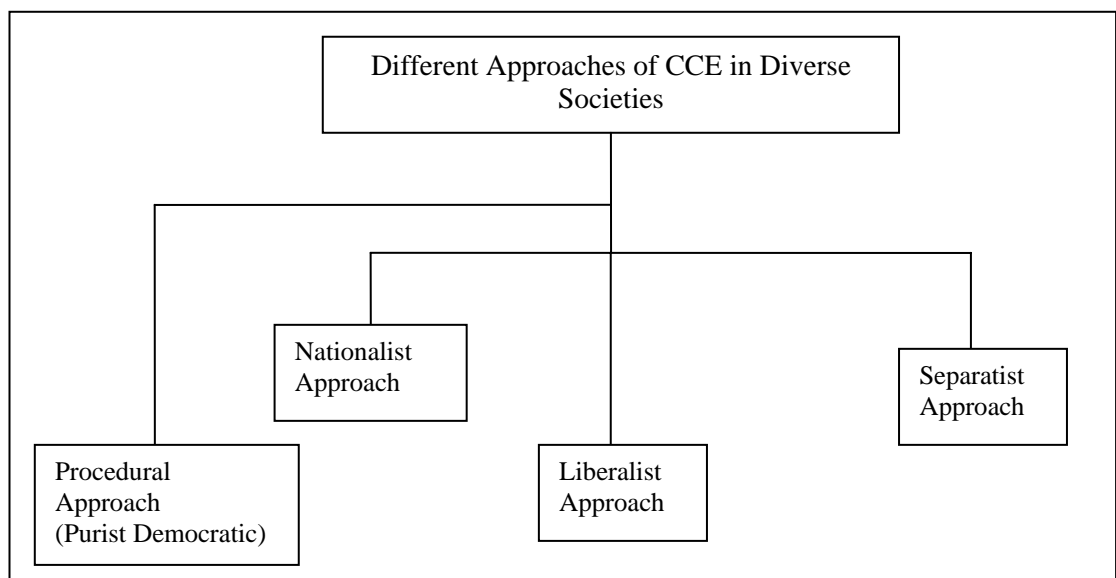


Figure 2.6 Approaches to Civic and Citizenship Education in Diverse Societies

Torney-Purta's (2000) observations concerning the struggle between the family, the media and education to be children's primary 'agents of socialisation' provides a valuable insight in this regard. For policy-makers and practitioners concerned with the teaching of civic and citizenship education, these changes present huge moral, ethical and pedagogical dilemmas. To the critics, state-prescribed education for civic and citizenship is none other than a key policy tool to inculcate civic virtues, a form of governmentalization of citizenship and learning (Delanty, 2003). Under such circumstances, Torney Purta posits that there should be an underpinning universal and popular morality, or civic and citizenship education will only be instilling noble ideals towards demanding mechanical obedience, which leads not to democracy, but to totalitarianism.

2.4 Youth Civic Development: The Process and Mechanism

The preceding sections have pointed to the variations and complexities involved in defining and articulating the ideological and conceptual underpinnings of civic missions for education, using a macro analytical lens. As the macro milieu underlying the topic of youth civic development has been set, a micro or individual perspective will now be adopted to delineate the process and mechanism involved in youth civic development at an individual and a societal level.

Civic development at an individual level is the process or mechanism (through set of practices and activities) through which young people and adults become better equipped to participate actively in civic life in a particular social-political context by assuming and exercising their rights and responsibilities in the society (Torney-Purta, 1999).

This section seeks to clarify the assumptions derived from existing theories on the topic of civic development which in turns become the underlying conception of civic development in this study. First of all, civic development involves a learning process that connects individuals with society, which is a lifelong and ongoing process that happens or conducted in communicative links (Delanty, 2003). Civic development and its related civic learning are taken as an umbrella-concept encompasses practically all forms of education for civic life. Civic development in this study

acknowledges the contribution of all available educational influences including formal, non-formal (organized learning) and informal/existential learning. It is not confined to a school/university subject or just any other curriculum activity, but it is a major aim of educational policies in the perspective of lifelong learning. In other words, civic development means learning civic related behaviour and disposition through a diversity of experiences and social practices. Nonetheless, it is acknowledged that schools and universities represent the main institutional support for youth civic development and civic learning, together with other organisations with educational potential besides having other basic functions (the media, NGOs, libraries, youth clubs).

From the perspective of developmental psychology, there are considerable variations in the theoretical frameworks for the explanation of youth civic development. Vygotsky's cultural-historical theory of development is taken as the underlying theoretical framework for the conceptualisation and interpretation of youth civic development outcomes in this study. A detail analysis on his perspective and theory is deemed essential.

A Social Constructivist Perspective of Civic Development: Lev Vygotsky's Cultural-Historical Theory of Development

Social constructivism can provide a conceptualisation of youth civic development processes, because it acknowledges and incorporates aspects of formal, non-formal, and informal education constructs. It provides the theoretical basis for the conceptualisation and interpretation of the baseline information generated on youth civic development in this study.

Vygotsky's social constructivism has its genesis in Karl Marx's work, who articulated a broader conception of human development in his early writing such as '*Economic and Philosophical Manuscripts*' and '*the Germany Ideology*', whereby human development is said to be transformative, not adaptive, and non-dualistically social (Holzman, 2004). This is the earliest articulation and acknowledgement of the human agency in the human-environmental interactions. Marx's conception of

human development was further developed by Vygotsky whose model provides a research agenda for civic and political socialization.

A key tenet espoused by Vygotsky which is cogently relevant to civic development is that development occurred within a socio-cultural historical context and that it occurred from birth through death”(Wertsch, 1985). Vygotsky emphasized the fact that human development (cognitive development in particular) is socially and culturally created in the Zone of Proximal Development (ZPD) (Vygotsky, 1978). It is imperative to note that the concept of ZPD as used in this dissertation is referring NOT to its original conception by Vygotsky as ‘the difference between what a learner can do without help and what he or she can do with help’ (Vygotsky, 1978). Instead, this dissertation has adopted the expanded conceptualisation of ZPD, particularly the socially-historically-culturally produced environment in which human beings organize and reorganize their relationships to each other and to the contexts where they are situated (Cheyne & Tarulli, 1999). This expanded version of ZPD as culture context provides the medium for cultural and historical change as well as for individual socialization (Cheyne & Tarulli, 1999). Using this conception, zones of proximal development can be created by human beings in all arenas of life (Newman & Holzman, 1993), including ZPD for civic development. ZPD is simultaneously the product of development (the outcome) and it is also true that the environment (ZPD) makes development possible (the source). Sources and outcomes of learning from the socio-cultural-political-historical environment are mutually reinforcing over time.

The search for method becomes one of the most important problems of the entire enterprise of understanding the uniquely human forms of psychological activity. In this case, the method is simultaneously prerequisite and product, the tool and the result of the study.

(Vygotsky, 1978, p.65)

From the social constructivist perspective, youth civic development at the individual level involves principally the process of meaning making by individuals in a dialogical process (Cheyne & Tarulli, 1999), involving the learner (individual youth), the addressee (peers, teachers, parents etc), as well as the third voice (the authority, the super-addressee, in this case the social cultural and historical structures that serve or being considered as the reference point by individual/group. In this regard,

Vygotsky has also pointed out that learning (in this case civic learning) is a slow process of accretion and elaboration as individuals gradually grow within their environments.

This contention implies a very significant conceptual pivot in terms of the epistemological framework and analysis agenda for this study on youth civic development. It is deemed futile, therefore, to identify the principal agent or the most critical period of civic or political socialization. Every interaction with the environment tests and refines one's expectations in the ongoing dialectic of accommodation and assimilation (Newman & Holzman, 1993). The expectations and the type of tests applied to individuals depend on one's position on the continuum of development.

Another important caveat derived from a Vygotskian perspective is that we should not assume that earlier stages of development disappear upon attaining a more advanced conceptual level. Instead, the developmental assets attained in earlier level along the continuum are still available for use during adulthood, if and when that is what the environment requires. Specifically for youth civic development, Delanty (2003), even though not quoting Vygotsky's conception of ZPD explicitly, has also posited that civic development is an open process, not static/reproductive but generative, that entails a 'movement' rather than a finality. In addition, civic development is interactive and deeply embedded in specific contexts. Progression on a civic development continuum, therefore, can be culturally specific.

For Vygotsky, individual forms of assessment on human development, uncover only the 'fruits' or 'the end products' of development (Vygotsky, 1978, p.86). Hence it is essential for researcher, social scientist and other relevant audiences dealing with individual and/or group assessment to take into accounts the potential competencies, the buds and the flowers of the developmental aspect under investigation (Vygotsky, 1978, p.52-75). In the terms of ZPD, the emergent aspect of growth/learning/development should be taken into consideration in designing/establishing the necessary scaffolding to assist the novice in his/her development at individual or group level, to achieve a goal which would be beyond his/her/their unassisted efforts.

Newman and Holzman's (1993, 1997) notion of ZPD, is an expanded and further elaborated version of Vygotsky's ZPD which has added new insights to the socio-cultural theory of human learning and development. ZPD casts in the light of activity is apt for the description and explanation of civic development. Civic development and civic engagement should be seen as the tool (input) and result (output), not only for individual, but most importantly as a collective activity that develops the ability of the group to create further ZPDs. At the collective level, civic development and civic engagement become the medium of social construction. It involves more than 'the more knowledgeable ones' or 'the more civically developed ones' creating the ZPD for the 'less civically developed' partners to learn and develop. Instead, civic development should also involve the creation of further ZPDs, as a result of the improvised activity of its participants (collective or group constructivism). It is civic development at the collective level of group or society, realized in social institutions. This view of the zone of proximal development shifts the focus away from the learning that is occurring *in* the ZPD and toward the active creation *of* the ZPDs at the higher level of contextual settings, for example ZPD for a particular ethnic group, country level. Therefore, social change happens at two levels, in individual lives and in the life of the polity. As citizens, especially as young people consolidate their identities, collectively they are also constituting society (Youniss & Yates, 1997; Flanagan, Osgood, Briddell, Wray & Syvertsen, 2006).

From this perspective also, the ZPD in civic development is not an instrumental tool for learning particular things, but is more a "tool and result" activity (Newman & Holzman, 1993, p.86-89). The activity of creating the ZPD, of creating the environment for learning, is inseparable from the learning that occurs. In other words, civic development and civic learning involve not only 'learning' but 'learning to learn'.

As a conclusion, framed in neo-Vygotskian social constructivist terms, youth (civic) development in this study was conceptualized as a dialectic 'tool and result' process, in which youth civic learning leads dialectically, and non-linearly to civic development, through the social, collective construction of Zones of Proximal Development, or an environment that makes learning and development possible

(Newman & Holzman, 1993). Civic development occurs through a series of environments (or ZPDs) for a gradual socialization of the individual. It involves the acquisition, renewal, upgrading and completion of (Delanty, 2003) a wide range of civic knowledge, civic disposition and civic engagement behaviour. The most important platform for civic development is school and formal education, which ensures a systematic initiation/socialization to civic culture. Youth civic development therefore is a cyclical process involving the interplay between citizenship activity (active participation, role playing, problem solving) and learning, each reinforcing one another (Birzea, 2000).

Urie Bronfenbrenner's Ecological System Theory/Bioecological Theory

As Vygotsky's social constructivist perspective of civic development has been adopted as the underlying theoretical framework of this study, Urie Bronfenbrenner's Bioecological Theory provides a conceptual framework for this study, specifically in identifying the independent variables and covariates to be included.

Urie Bronfenbrenner, through his Ecological/ Bioecological systems theory has explicated Vygotsky's delineation of the human developmental process into an operational research model. Bronfenbrenner's Ecological systems theory is often portrayed by concentric circles, representing four categories of nested systems of progressively more distant environmental relationships, from micro- to meso- to exo- to macro-system levels with the individual at the center (Bronfenbrenner, 1979).

An individual's micro-system consists of single face-to-face interactions with, for example, parents, friends, and teachers. In this study, only selected variables from the micro-system are included as the independent variables (described in Chapter 6). The meso-system is comprised of the interconnections among all of these face-to-face settings, such as in the person's home, neighbourhood, and school. Beyond the meso-system is an exo-system of settings that have indirect influences, for instance, the parents' friends and job site, community politics, and school administration. Both meso-system and exo-system were not included in this study. The outer macro-system ring consists of the larger social and political organization, belief system and lifestyle. This is accounted for in this study in Chapter Two and Chapter Three that

provide the contextual background for the study of youth civic development. Each system contains roles, norms and rules that can powerfully shape development. These environments, from the family to economic and political structures, are viewed as part of the life course from childhood through adulthood. The social elements in each circle/environment influence the circles inside it.

In this study, great consideration has been given to Bronfenbrenner's ecological model of human development because this theory helps to understand the multi-faceted nature of the social-cultural environment where youth civic development occurs. However, this study has not been able to explore in depth all levels of the complex bioecological model. As shown in Table 2.1, only some selected variables from the microsystem and biosystem are included as independent variables and covariates in this study.

Table 2.1 Selected Contextual Variables for Inclusion in this Study

Bronfenbrenner's Bioecological Theory for Human Development	The Conceptual Framework for This study
Macrosystem	Chapter Two - Description of global & Malaysian civic culture
Exosystem	Not incorporated in this study
Mesosystem	Not incorporated in this study
Microsystem	Selected inclusion as Independent Variables: family factors, curriculum factors and co-curricular factors (as elaborated in Chapter Six)
Biosystem	Selected inclusion as covariates: gender, ethnicity

Verba, Schlozman and Brady's Civic Voluntarism Model

Verba, Schlozman and Brady (1995) have developed a model of civic engagement consisting of five steps that spread over a person's life course. In this model, they argue that resources, engagement and connections with recruitment networks develop through the life course, through

1. Individual and family characteristics such as gender, race/ethnicity, parents' education).
2. Access to pre-adult experiences, such as political discussion at home, education and high school activities.
3. Institutional involvements such as job, religion, and non-political organizations.
4. Participation resources (income, time, civic skills, and political interests and information).

While the above model is framed in terms of life path, there is a suggestion of the prevalence of *feedback loops* from the stages into each other, for example participation skills and resources (stage 4) feed back to encourage further institutional involvements (stage 3), and actual participation further enhances the skills and involvements that fostered it in the first place (Winter, 2003). This acknowledgement of the prevalent of feedback loops between stages in the life course implies an active and constructive role of individuals in the process of civic development. Putting it in Vygotskian term, it means that with appropriate contextual scaffoldings, individuals acting in a group constantly and constructively creating new levels of ZPD. This is the basis of the evolution and change in human society, the force behind the advance of the history of human civilisation. In other words, the model of civic engagement advocated by Verba et.al, despite its political science orientation which looks at political participation as an end in itself, is in congruent with Vygotskian's developmental psychology perspective in the conception of human development and learning.

Drawing on Urie Bronfenbrenner's Bio-Ecological Development Theory, and Verba, Schlozman and Brady's model of civic engagement, a conceptual framework for this study was established to assess youth civic development in terms of three variables, namely civic knowledge, civic disposition and civic engagement. These three civic development variables, namely CK, CD and CE, as synthesized conceptually in the preceding sections, are hypothesized as simultaneously the prerequisite (as tool/independent variable) and the outcome (the dependent variable) of youth civic development. However, in this study which is cross-sectional, these feedback loops could only be inferred statistically from the reciprocal and meditational relationships

between the three civic development variables. In addition, consistent with the social constructivist perspective, selected individual and contextual variables are also included as independent variables and covariates in the research design. These are shown in Table 2.1.

2.5 Conceptual Framework of Study

Conceptual frameworks in research provide understanding and direction for the underlying assumptions guiding a study (Babbie, 1998). Conceptual frameworks act like maps that give coherence to empirical inquiry. It is a process of theorizing frameworks of knowledge, which explain a certain phenomenon.

In seeking to make sense of the trends and paradoxes of youth civic development, this project started from the premise that the civic disposition (attitude), civic knowledge and civic engagement (behavioural patterns) which equip adults to participate actively as citizens, are not learned simply – nor even primarily – through formal or targeted educational provision. They are constructed – learned incidentally – in socio-institutional and cultural processes. These assumptions were translated into a schematic conceptual framework for this study, as shown in Figure 2.7, to serve as a guide in research design and interpretation of the findings.

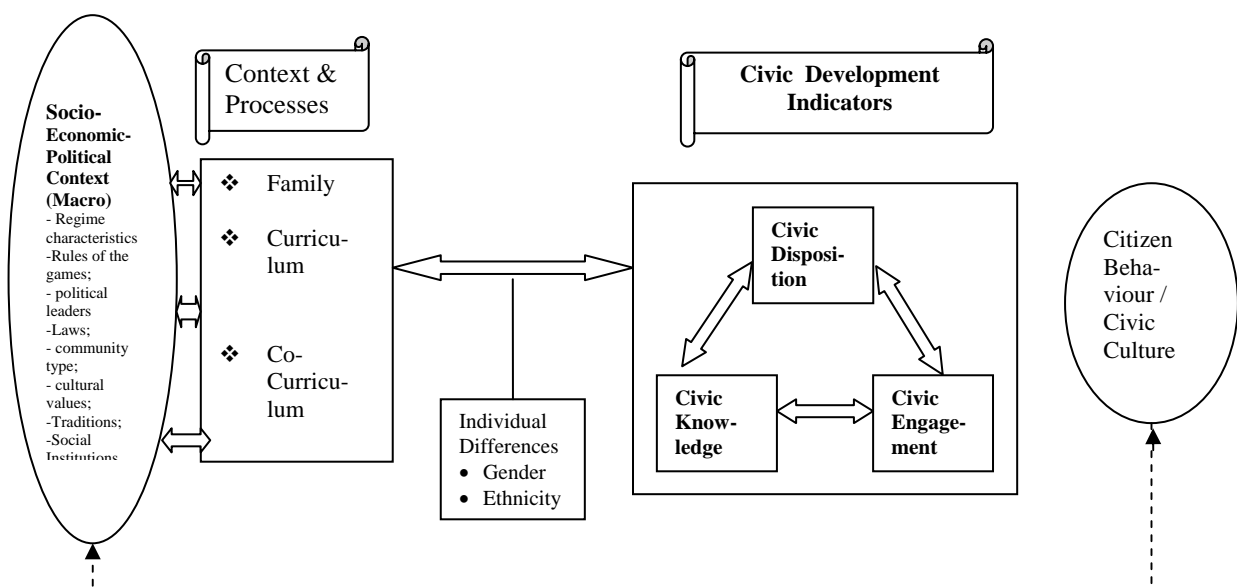


Figure 2.7 Basic Conceptual Framework of Study

The conceptual framework in Figure 2.7 indicates the multi-layered and multi-faceted nature of youth civic development process. A macro civic culture embedded in the social-economic-political context at a global and individual country level serves to shape the local context and processes where individuals develop civically. In addition, the process of youth civic development in context is mediated by the individual differences such as gender and ethnicity differences. The civic development process itself involves three main dimensions of knowledge, disposition and engagement. The civic knowledge dimension involves the acquisition and mastering of civic knowledge, particularly about the structure and functioning of the social system, the status and associated rights and responsibilities as a citizen. Civic development also involves the cultivation of virtues, attitudes or dispositions appropriate for the role of a citizen. In addition, the third dimension involves the participation of individuals in public affairs that has an impact on them and the society. The double-sided arrows connecting the main sections and between the three civic development indicators denote the hypothesized ‘tool and result’ relationship which is reciprocal and bi-directional between the contextual factors, as well as between the mechanism involves in youth civic development.

This conceptual framework sought to analyse the subject content of youth civic development in terms of:

- three dimensions of youth civic development outcome (civic knowledge, civic disposition and civic engagement) derived from major traditions in the social theory;
- three modes of intervention mechanism & context for youth civic development (family & community factors, curricular factors and co-curricular factors).

Based on this conceptual framework, and in the spirit of trying to develop a capacious, pluralistic, and welcoming understanding of citizenship and civic education within Malaysia, this study adopted the national consensus definition of ideal citizen envisaged and promulgated in Malaysia’s official documents, the RUKUNEGARA (the National Ideology) and Vision 2020, which has been accepted as the underlying principles for the official document for the national education system in Malaysia. These are elaborated in Chapter Three.

2.6 Conceptualization and Operationalization of Major Constructs

The following section operationalizes the dependent variables and selected independent variables for this study.

Youth Civic Development: Component Variables

Civic development is the process of creating the required ideal citizenry. As mentioned before this, it is a multi-dimensional concept (Niemi & Chapman, 1998). Civic development in general refers to the different civic indicators necessary for an individual to become an effective citizen.

A citizen is a person furnished with knowledge of public affairs, instilled with attitudes of civic virtue and equipped with skills to participate in the political arena

(Heater, 1999, p.336)

As indicated by Heater (1999), effective citizenship requires the exercise of knowledge, skills, values and attitudes in service to the community. In democratic societies, civic development involves a combination of the knowledge about their government and how it operates, skills or ability to participate in the governing of their community, state or nation; as well as the attitudes and values which enable people to act successfully in civil society, representative democracy and everyday life based on democratic values.

A wide range of terminology has been used to represent the component variables of civic development. Civic competence is one term used by some researchers. In defining civic competence, Veldhuis (1997) outlines civic competence as comprised of four dimensions: political and legal, social, economic and cultural. Audigier (2000) on the other hand, defines civic competence in terms of cognitive competence, affective competence, and capacities for action. The operational model of civic competence developed by CRELL (Hoskins et al., 2008) contains four dimensions: citizenship values, social justice values and attitudes, participatory attitudes and cognition about democratic institutions. However, this terminology has a somewhat negative connotation, because it implies the intention to categorize individuals into

competent and incompetent, which is against the principle of social constructivism (Vygotsky, 1978) and positive psychology (Seligman, 1998).

The list of youth civic development component variables as revealed in different contexts is very diverse (Hoskins & Crick, 2008). Apart from the conception by Veldhuis (1997) and Audigier (2000) as mentioned above, Niemi and Chapman (1998) have conceptualized civic development as consisting of five dimensions: political knowledge, attention to politics, political participation skills, political efficacy, and tolerance of diversity. A common point in most of the existing literature on youth civic development is that civic development involves the acquisition of civic knowledge and inculcation of civic disposition which serve to empower individual youth to participate in civic or public life for individual and collective well being (e.g. Bank, 2001; Patrick, 2002; UNDP, 2004). In other words, knowledge, dispositions and participation are the three constitutive elements in the domain of youth civic development.

Therefore, as shown in Figure 2.8, in this study civic development is conceptualized to be made up of three main dimensions, namely Civic Knowledge (CK), Civic Disposition (CD) and Civic Engagement (CE), which serve the goal of *Education about Citizenship*, *Education for Citizenship* and *Education as Citizen* respectively. This conceptualization is also consistent with the three dimensions of citizenship, that is rights, identity and participation (Leydet, 2006), as elaborated in the earlier section.

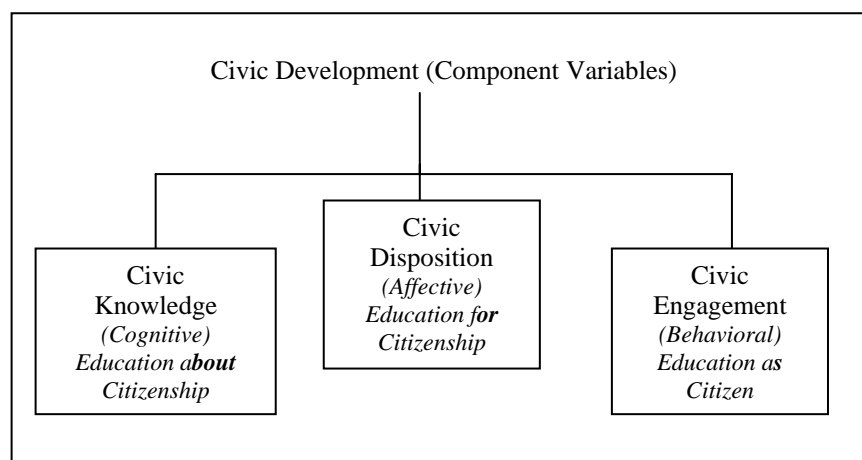


Figure 2.8 Operational Model for the Measurement of Youth Civic Development: Component Variables

Civic Knowledge in the context of the operational model of this study consists of knowledge about the system of governance, and basic democratic principles as well as the cognitive skills for civic participation. Civic disposition on the other hand, is made up of attitudes, values and general affect toward the polity and as citizen. Civic engagement refers to “*individual and collective actions designed to identify and address issues of public concern*” (APA, 2008).

Establishing the exact components of each dimension of civic development variables is not easy and although considerable amount of work has taken place on the different concepts of civic values, skills and attitudes, these definitions are not agreed and are often used in overlapping ways (Hoskins et.al., 2008). In the following sections, existing definitions that are relevant are reviewed to give more precise details of the components of knowledge, skill, attitudes, values, and motivational and behavioural indicators that relate to civic development. One important caveat to note here is that the operational definitions that are used to develop the indicators for each civic development variable in this study and its specific context, are not necessarily the definitive answers to defining these concepts. Further research will be needed to clarify the distinctions between these concepts.

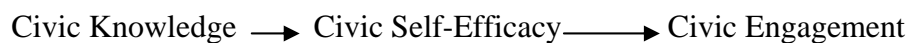
Civic Knowledge

Civic knowledge is the content dimension of civic development. It is conventionally termed as *civics*. Civic knowledge serves as the foundation for applying civic intellectual skills or civic dispositions. Civic knowledge is defined as cognition of politically and civically relevant facts (Dudley & Gitelson, 2003, p.264), especially cognition of the rights and responsibilities that come with the legal status as a citizen. In the framework of a social system, it is the normative code, reference point or common language to regulate daily situations as citizens in a specific context. A substantial mastery of the civic knowledge base such as democratic ideals, international society and organisations, the structure and function of social institutions and rules for participation in the specific social-cultural and political context is essential for participation in society. This knowledge helps to comprehend, cope, and interact successfully with the issues, problems, and challenges of their civil

society and government. Therefore, civic knowledge is a component of civic skills that in turn facilitates participation and engagement (Verba, Schlozman & Brady, 1995; Delli Carpini & Keeter, 1996, p.224; Galston, 2001).

The existing literature on youth civic development seems to agree that civic/political knowledge is a *necessary* precondition to civic engagement, but information *per se* is unlikely to be a *sufficient* precondition to civic engagement (Dudley & Gitelson, 2003, p.265). Levine (2005) has also advocated that civic knowledge is not sufficient by itself, but it is useful because one cannot participate very effectively in politics or civil society without being informed about or having a baseline of facts. The above contention implies that the relationship between civic knowledge and civic engagement might not be a direct association, but possibly mediated by other variables.

The possibility of a mediating relationship between civic knowledge and civic engagement is substantiated by Bandura's social cognitive theory (1986), whereby existing knowledge and new knowledge are said to be used and constructed by observations of the environment to help people make judgments about their abilities (self-efficacy), which then shape their subsequent behaviour, as follows:



In this regard, Galston (2001) proposes that the civic engagement of community members is enhanced by how informed one is. Through their civic knowledge, youths realize their rights and responsibilities. They also understand the working of the socio-political system of the place where they live. This realization of their rights and responsibilities and the procedural knowledge of how to participate in the system would be the prerequisite for them to take action and participate in civic life. Recent research finds a correlation between "civic information and civic attributes" (Galston, 2001, p.2). Galston contends that a command of civic knowledge increases consistency of community views and assists individuals in becoming less sceptical of public affairs. Galston also proposes that civic knowledge supports democratic values and, ultimately, assists individuals becoming more participative in issues pertaining to community. In a similar vein, Niemi and Junn (1998) also pointed out

that those who fail to understand the significance of democratic norms normally also fail to believe in them.

Civic knowledge is situational and contextually embedded, therefore, it is important to furnish citizens not simply with more civic knowledge, but civic knowledge specific and relevant to the context where they are posited (Torney-Purta, 1990; Delli Carpini, 1996).

Source of Civic Knowledge

Opinion is virtually unanimous that level of formal education is the strongest and most consistent correlate for civic knowledge (e.g. Delli Carpini & Keeter 1996; Niemi & Chapman, 1998). In their analysis of the 1998 NAEP Assessment, Niemi and Junn (1998) have shown that after controlling for gender, ethnicity, home environment and interest in government, recent civic course work alone raises the level of political knowledge by 4%, and civic course work combined with wider curriculum covering various topics and discussion of current issues increases the level of political knowledge by 11%.

Niemi and Junn (1998) have also concluded that the amount and recency of civics coursework as well as the nature of classroom activities contribute a meaningful amount to young people's knowledge of civics and government. Similarly, students in classes that deal with current events have been shown to be more interested in acquiring knowledge about current events (news attentiveness) than their counterparts not exposed to such classroom experiences (Chapman et al., 1997).

One problem in the study of civic knowledge as one of the indicators of youth civic development is that empirically we still know relatively little about what knowledge, both qualitatively and quantitatively, is necessary and desirable for an informed and active citizenry (Dudley & Gitelson, 2003, p.266). The MCKI was developed with this consideration in mind, with a realistic goal of establishing an inventory of the basic civic knowledge that an average Malaysian citizen who has gone through the formal, non-formal, and informal education would have been exposed to. The adoption of Rasch model as the framework for instrument development, instrument

validation and scaling analysis also serves in part to select and include civic knowledge of different difficulty levels to increase the person discrimination of the scale.

Civic Disposition

Civic disposition is a concept very closely related to the notion of 'good citizen'. There are numerous attributes that together might constitute the good citizen. Civic dispositions are the inclinations or traits of private and public character that are considered important for the preservation and improvement of the polity (Patrick, 1997; Branson, 1999). A citizen who possesses a positive civic disposition will be able to strike a balance between self-interests and the interests of the common good based on moral and intellectual considerations (Pratte, 1988, p.305). In short, civic disposition refers to the *disposition to engage* in the public realm for the common good of a society/polity.

From a sociological perspective, civic disposition is part of social capital which in turn refers to the social fabric, community life, shared values, the feeling of belonging and inclusiveness (Birzea, 2000, p.53). From this perspective, civic disposition is the social capital that facilitates mobilisation and co-operation for mutual benefit, such as social trust within the community; communication between partners in the community; and the norms and sanctions that encourage members to work for the common good. Some researchers, on the other hand, sees civic disposition as a civic identity and the resultant sense of public responsibility. Civic identity and sense of public responsibility in turns bring about commitment to a larger sense of social purpose and a sense of positive affiliation with the society where one is located (Torney-Purta, 1999, p.2).

The values and attitudes (civic disposition) that motivate individuals and/or groups are the foundations of engagement in civic life. These are what Alexis de Tocquville called the '*habits of the heart*' for the ideal citizenry (Patrick, 1997). Civic disposition in the form of a sense of hope, a sense of power, and a sense of responsibility to others and the community as a whole will inspire individuals/groups to advance the common good. When they are able to envision a better world,

believe that they can make a difference, and care enough to take action, individuals can effectively cultivate the skills and habits of civic engagement.

Therefore, together with civic knowledge, civic disposition or social capital serves as an empowerment tool to increase the civic engagement of individuals and groups. Civic participation and/or engagement will in turn establish shared responsibilities which contribute to the development of a joint project such as nation building. This is what Vygotsky termed the dialectical tool-and-result process of human development.

The following sub-sections further operationalize civic disposition into its specific constituents, derived from the above theories and researchers. In so doing, the civic and citizenship ideal in the national civic and political culture of Malaysia are taken into consideration, particularly the civic ideal as pronounced in the official documents, particularly, the *Rukunegara* and Vision 2020.

Civic Self-Efficacy

Civic self-efficacy is a construct derived from Albert Bandura's notion of self-efficacy in his social cognitive learning theory. In Bandura's theory, self-efficacy forms the foundation of human capabilities for exercising control over their lives (Bandura, 2001). Self-efficacy is a judgment about one's capabilities. It is a judgment about what one can accomplish. Bandura (1997) has applied his concept of perceived self-efficacy to other domains such as politics. His definition of self-efficacy as it applies to politics is the "belief that one can produce effects through political action" (p.483), or the extent to which individuals feel that they have the knowledge, skills, and power to participate effectively in the civic/political process. In their comprehensive theory on political participation based on a large scale national survey in America, Verba, Scholzman and Brady (1995) have found that higher political self-efficacy brings more likelihood of political participation.

It is very common in empirical studies that civic self-efficacy is operationalized to include both internal and external self-efficacy (e.g. Aish & Joreskog, 1990; Yeich & Levine, 1994). Internal self-efficacy is a judgement of one's abilities and what one can accomplish. In this study, internal self-efficacy is operationalized into statements

about one's abilities and what one can accomplish in making a difference in the society. External efficacy, or outcome expectancy, on the other hand, pertains to the responsiveness of external parties toward one's effort. In this study, it refers to the anticipated responsiveness of society as a whole and the authorities in the institutions in society where one is involved. If people think participation does not affect decision making, they will be less likely to participate in the decision-making process. Applied in the context of politics, internal political efficacy has been defined as "beliefs about one's own competence to understand and participate effectively in politics," whereas external political efficacy is "beliefs about the responsiveness of governmental authorities and institutions to citizens' demands" (Craig et al. 1990).

Affective Patriotism

Patriotism in general refers to an affinity toward the polity where one is. Patriotism encourages psychological attachment and pride (Schatz, Staub & Lavine, 1999). Affective patriotism is the psychological and emotional dimension of patriotism. This sense of psychological attachment and emotional attachment is likely to encourage a view of one's homeland as an innately more desirable place relative to others. Therefore, affective patriotism includes:

- national pride;
- love;
- a sense of security;
- a sense of connectedness/belongingness or community attachment
(Schmierbach, Boyle, McLeod, 2005)
- pleasantness of experience as a citizen.

Schmierbach, Boyle, and McLeod (2005) have defined community attachment or affective patriotism as an individual's perception of being closely linked to the community and its well-being. Affective patriotism is also part of civic identity. The psychological and emotional aspects of being a citizen will translate into individuals' sense of who they are as citizens, how they will (or will not) engage in their communities and where they fit (Syvertsen & Flanagan, 2005). It is therefore an important component of civic disposition and an essential constituent of social capital. Those with a greater psychological attachment to the political system, who

are likely to feel connected to their community, have been found to be more participative in community affairs (Verba, Scholzman, & Brady, 1995), maintaining social ties, and holding trusting attitudes (Coleman, 1990).

A democratic society binds its members together to a particular polity. It is therefore very vulnerable to alienation arising from inequalities (Flanagan, Osgood, Briddle, Wray & Syversten, 2006). Experiences of exclusion based on race or ethnicity, class, or sexual orientation, may cause young people to question whether they are really citizens or whether people “like them” don’t belong to the polity. This will then contribute to a sense of neglect, indifference and a feeling of alienation. Young people coming from marginalized groups might feel that the social contract does not apply to them, and therefore that society’s opportunities are not available to them. As a result, they feel less obligated to give back to the society via community and political participation.

Social Trust: Interpersonal Trust

Social trust or even the common term ‘trust’ is an elusive construct that is difficult to pin down in definition. As a common term in our daily life, trust is said to be *a form of faith or a belief that those who we depend will meet our expectations of them* (Shaw, 1997, p.21); trust can also be said to be *the predictability of action* of people around us and also the *predictability of situations* that will occur (Luhmann, 1986). Trust can also be defined as perceived honesty, objectivity, consistency, competence, fairness. Kenneth Newton has come up with a comprehensive and overarching working definition of social trust as *‘the belief that others will not, at worst, knowingly or willingly do you harm, and will, at best, act in your interest’* (Newton, 2008).

In social capital literature, interpersonal trust is a part of the norms of reciprocity that determines the quality of social relation in a society. Trust is the source of social capital (Muhlberger, 2003), which in turn serves as a resource to action for individual members of a society (Stone, 2001). The ability to trust others and sustain cooperative relations is the product of social experiences and socialisation (Newton & Norris, 2000; Allum, Patulny & Sturgis, 2007), therefore, it should be considered

part of the civic development outcomes of individual. In empirical studies, trust has been commonly operationalized as made up of two main domains: interpersonal trust and institutional trust (Stone, 2001).

Interpersonal trust is been operationalized as inferences about the trustworthiness of people around us in the community with or without direct knowledge about them. It is not specifically referring to trust within familiar relationships that are built upon accumulated knowledge from long experience of contact with particular people. In this regard, Robert Putnam explains that the aggregation of interpersonal trust at individual level in the society becomes a norm or social capital at the society level. This will in turn form the new basis of people making inferences about the intentions of people around them in the community even without direct knowledge about them. This interpersonal trust would facilitate cooperation in those settings. In terms of the causality between interpersonal trust and civic engagement however, the empirical findings are still inconsistent and inconclusive (Allum, Patulny, & Sturgis, 2007; Muhlberger, 2003).

According to Vygotsky's notion of non-linear and generative characteristic of human development, trust is simultaneously the *tool* and the *result* of development.

In the empirical evaluation of generalized interpersonal trust, a common instrument used in most comparative study of social trust is based on a question from the World Values Survey:- “ *Generally speaking, would you say that most people can be trusted or that you can't be too careful in dealing with people?*” (World Value Survey, 1990) or its variation “*Do you think most people would try to take advantage of you if they got a chance, or would they try to be fair?*” (World Value Survey, 2000, 2005).

Empirical findings from various World Value Surveys suggest that the most trusting societies are some of the world's most homogeneous such as Sweden, China, Finland and Norway (Boslego, 2005). This makes sense as trust, and trust most easily arises from common values and culture (Samuel Huntington as cited in Boslego, 2005).

Generalized trust of other people has been found to be an important correlate of stable democratic government. For example, in the original civic culture surveys (Almond & Verba 1965), the mass publics of the United States and Great Britain (the two countries with the longest experience with democratic arrangements) displayed much higher levels of faith in people's good nature than citizens in West Germany, Italy, and Mexico. This correlation between interpersonal trust and democracy has also been corroborated by more recent findings by Muller and Seligson (1994).

In this study however, rather than generalized trust, the measure of interpersonal trust is taken from particularised trust within established relationship (e.g. family members, neighbours, school mates), extended to more distal and generalized others such as people of different religion, ethnicity, social economic status, migrant from other countries.

Income inequality and levels of unemployment should diminish individual levels of interpersonal trust (Bjornskov, 2006; Uslaner, 2002). Scarcity increases the risks of misplaced trust, so during difficult economic times people tend to be less trusting in their views of others, viewing most others as competitors. On the other hand, when there is inequity in the distribution of the fruit of development, people might feel exploited by others, and which diminishes their faith in their fellow citizens.

From the perspective of social-psychology, in analysing the phenomenology of being a minority, Mullen (1991), Kramer (1994) and Guinote, Brown, and Fiske (2006) have found that being a minority in a society increases one's chances of being a victim of prejudice or discrimination, and this may lead to heightened self-consciousness, and a constant feeling of being under evaluative scrutiny. As a result of this interpretive reasoning and paranoid cognition (Kramer, 1994), subjective control over outcomes for the minority is affected, which very often contributes to a suspiciousness of one's surroundings and the motives of others (Kramer 1994).

Civic Trust: Confidence in Social Institutions

Confidence in institutions, sometimes called civic or institutional trust (Uslaner, 1999), refers to basic trust/confidence in the public institutions in society including

religious organizations, the armed forces, the police, the political parties, the court, the media, the parliament, public services, environmental organizations, and charitable organizations.

The pertinent issues emerging from the literature on social trust (interpersonal and institutional) are: 1) whether there is an association between social trust and civic engagement, and 2) whether there is an association between the two forms of social trust. However, for this study, these are not pertinent questions to be investigated, because in this study, each of the two forms of social trust is not studied as a distinctive construct on its own, but instead they are taken together to be a component in civic disposition. Secondly, the overarching conceptualisation of youth civic development in this study is based on Vygotsky's *tool and result* paradigm of human development, so the identification of the direction of flow in causality is deemed not fruitful, and not essential in understanding youth civic development.

Newton and Norris's (2000) institutional performance theory posits that as all citizens are exposed to actions of government and other civic institutions, confidence in those institutions is likely to be determined by the performance of those institutions. Cast in light of Vygotsky's theory of human development, in the social-political milieu where the youth is situated, the incumbent government is serving the role of the context, or ZPD, which exerts its influence (positive as well as negative) on the civic development of youth. At the same time, the ZPD (the social-political culture and government/civic institutions) is constantly being transformed, through the creation of new ZPDs.

Spirituality and Religiosity

On theorizing about the role of religion in civic development for the individual as well as for society collectively, it is common to distinguish between spirituality and religiosity. Spirituality pertains to private experience, whereas religion is the public expression of that experience (Zwissler, 2007).

Religion and spirituality have been identified as cogent sources of developmental influence (Benson, Roehlkepartain, & Rude, 2003; Kerestes, Youniss & Metz, 2004;

Furrow, King & White, 2004; Chickering, 2006). Spirituality is the disposition towards self-transcendence or connectedness beyond the self (Wong, 2006). Spirituality therefore leads to a manner of living with a deep awareness of self, others, and the divine; hence it may become a motivational force for individuals to care for others and contribute to something greater than themselves. Youths who develop within a value-laden and moral context are likely to emerge with a spiritual sensibility that nurtures attitudes and action committed to contributing to the common good (Lerner et al., 2003).

Religion is the institutionalized expression of spirituality involving an organized system of beliefs, practices, rituals and symbols. The belief system, rituals and the like are important means of forging meaningful bonds between individuals within a group. Religious attendance has been found to be one of the indicator/measure of youth positive development (Lippman, Moore, Guzman, Matthews & Hamilton, 2003). It is in the communal dimension of religiosity that the needs of individuals for social identity, interaction, and fellowship are met (Wald & Shye, 1995). In this regard, research conducted by Child Trends have corroborated the fact that religion is one of the resource for social capital, through the fostering of social interaction, trust and shared vision, which are important civic and moral development outcomes.

In addition to the theoretical and literature emphasis on spirituality and religiosity for youth development in the preceding brief overview, Malaysia's official national ideology also places Belief in God as the first and overarching guiding principle for nation building. Therefore, Belief in God was included as one aspect of civic disposition, despite the anticipated complexity in studying religiosity in a diverse community like Malaysia. A caveat of note in the study of religious commitment is that there are significant differences in normative value accrued to religious activities. This is very significant in Malaysia, where there are stark differences in normative value on activity such as daily prayers or attending places of worship for the Muslims as compared to follower of other religions in Malaysia such as the Buddhists, Christians, Hindus, Bahais etc. It is with this concern in mind that the Belief in God scale in this study did not include items on frequencies performing religious activities.

On the other hand, Hansen and Norenzayan (2006) have brought up an important caveat on the possible double sided sword of religion and spirituality in youth civic development. Religion has the potential to divide people along cultural-religious lines and contribute to intolerance. This is particularly relevant in multicultural, multi-religious society such as Malaysia.

Consumer Patriotism

Consumer patriotism, consumer nationalism or in negative terms, consumer ethnocentrism, is a tendency to prefer domestic to foreign goods, based on the beliefs about the appropriateness or morality of purchasing foreign products (Shimp & Sharma, 1987). Purchasing imported goods is seen as wrong as it will harm the domestic economy, have an adverse impact on domestic employment, and is unpatriotic. In Shimp and Sharma's study, highly patriotic consumers were inclined to emphasize the positive aspects of domestic products and to discount the virtues of foreign-made items.

Support for Democratic Principles

As elaborated in the preceding section on the conceptualisation of civic development outcomes and civic disposition, it is widely accepted that certain values and their associated virtues are desirable in citizens of a democracy. A key element of the 'civic disposition' pertaining to democracy is the acceptance of rules for the conduct of life's business and the rejection of violence and intimidation as instruments for settling differences (Somit & Peterson, 2005, p.52). These rules can be differentiated further as freedom of speech and assembly, government assemblies that canvass fact and opinion fairly, selection of representatives by free elections, a free press, and an independent judiciary, military, and police.

A positive relationship between a democratic school climate and development of democratic civic disposition and behaviour among students has been demonstrated in previous studies. Less authoritarian climates are linked to more democratic political attitudes and behaviour (e.g. Baldi et al., 2001; Torney-Purta, Lehmann, Oswald & Schultz, 2001). Support for these rules or principles related to democracy is

important in building democratic attitude and democratic efficacy, which will in turn manifest further in forms of civic or political participation and engagement.

Attitude toward Citizenship Status (Civic Identity)

As indicated in the preceding sections, citizenship as a legal status constitutes a form of collective affiliation/ membership of a nation or country. Some scholars in immigration studies make a deliberate distinction between the notion of *citizenship* and *nationality* (Renshon, 2001). The notion of citizenship is regarded as political, implying the rights (political, economical & social) and obligations a person has by virtue of having been born into, or having become a recognized or certified member of a state. Nationality, on the other hand, is the psychological state of attachment by members of a community to each other and to that community's ways of viewing the world, practices, institutions, and allegiances. The common community identifications develop through elements such as language, racial identifications, ethnicity, culture, geography, historical experience, and identification with common institutions and practices.

Many researchers have contended that globalization has resulted in the development of individual outlooks, behaviours and feelings that transcend local and national boundaries. As a result, some sociologist and political scientists have called for the reassessment of the important assumptions about the nature of community, personal attachment and belonging. There is generally an upsurge of interest in the concept of cosmopolitan view of citizenship (Renshon, 2001).

For this study however, the issues pertaining to cosmopolitan view of citizenship and the endorsement of multiple citizenships which might result in conflicted loyalties is not relevant because the constitution of Malaysia does not allow dual citizenship. Instead, a Malaysian citizen will have his/her Malaysian citizenship revoked if he/she obtains a foreign citizenship (The Federal Constitution of Malaysia, Article 24).

Under the constitution of Malaysia, attitude toward Malaysian citizenship constitutes one of the indicators of national attachment, and therefore a part of civic disposition. In this context, an intention to seek foreign citizenship and the willingness to

renounce Malaysian citizenship indicates a shallow national and civic attachment toward Malaysia.

Social Tolerance

“Although I don’t agree with you or do not like what you do, I accept you. We could be colleagues or neighbours, or even relatives”

(Sandu, 2002, p.2)

The quotation above shows the elementary meaning of tolerance. In the context of a plural society, the disagreement as indicated in the above statements can come in different forms from religious beliefs, ethnicity, social-economic status, sexual orientation, drug consumption etc. There is a long-standing literature on the significance of tolerance as a desirable social goal (Wainryb, Shaw, & Maianu, 1998).

A disposition toward social tolerance enables people to work and live side by side for the common good while accommodating, if not celebrating, the differences between them. In a democratic society, the prevalence of social tolerance is imperative to maintain a calm and productive democratic society. This is because it is impossible to incorporate diverging views from members into a policy or program. It is essential therefore to maintain a delicate balance between the views of majorities and minorities.

In a similar vein, Pratte (1988) further elaborated that a meaningful public dialogue on the issues of social justice, fairness, and decency etc will not be possible unless the principles of human dignity and mutual respect are acknowledged and practiced.

The salient position of social tolerance as a constituent of civic disposition to be inculcated through education is confirmed in the statement below, taken from the report of the International Commission on Education for the Twenty-first Century – *Learning : The Treasure Within* (Tedesco, 1997).

*... the ability to live together as one of the fundamental objectives of education in the future ... The capacity to live together means **respect for diversity** and the search for **resolving social conflict** through negotiation ... Living together is a key element in the building of democracy.*

As social tolerance is used not as a construct by itself in this study, but instead as a constituent of civic disposition, a minimal conceptualisation/definition was adopted. In this study, social tolerance was operationalized specifically as the extent to which an individual is willing to accept, recognize the differences in ethnicity, religion & socio-economic status of fellow community members, and to coexist with and respect each other.

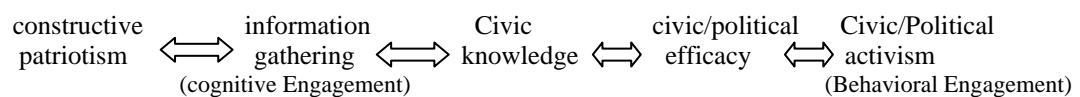
Constructive Patriotism

Patriotism is one of the most important forms of group attachment in the modern world (Schatz, Staub & Lavine, 1999). There is a consensus on the central meaning of patriotism across different definitions, that is, patriotism refers to a sense of positive identification with and feelings of affective attachment to one's country (Schatz, Staub & Lavine, 1999, p.152).

Early empirical studies focused on patriotism as a construct by itself and conceptualized patriotism as a unidimensional construct. However, theoretically, various forms of patriotism have been distinguished, such as civic versus military form of patriotism; patriotism of imitation and obedience versus patriotism of innovation and disobedience. Empirical focus has been on the psychometric issue of whether these seemingly bi-polar pairs of patriotism do indeed constitute different dimensions of the patriotism construct, or whether they share enough common variance to be considered as constituting one dimension (e.g. Shatz, Staub & Lavine, 1999).

For this study, the focus was on the conceptualisation of civic disposition as the overarching construct, representing the value and attitudinal dimension of youth civic development indicators. Patriotism is studied as a constituent of civic disposition, or disposition for engagement in public affairs. Therefore, the distinction between constructive patriotism and blind patriotism was taken as two conflicting poles on a same continuum. Under such operationalization, blind patriotism was taken to mean low constructive patriotism.

From a progressivism perspective, civic disposition involves a balance between trust and scepticism and a constructive tension between support for legitimate authority and willingness to dissent in relation to the political system and civil society. In tandem with this perspective, constructive patriotism refers to an affective attachment to and positive identification with one's country based on questioning and criticism of current practice by the government driven by a desire of positive change, or critical loyalty (Schatz, Staub & Lavine, 1999). Constructive patriotism therefore originates from *identification* and *recognition of internal problems*, resulting in disapproval to some of the elements that constitute the country/nation. Constructive patriotism is logically related to cognitive engagement in public/national affairs, such as interest and effort in collecting information, which then results in heightened civic & political self-efficacy and ultimately civic or politic activism. These connections are diagrammed as follows:



On the negative end of the constructive patriotism continuum is blind patriotism. Both constructive and blind patriotism are conceptualized to share a *positive identification with* and *feelings of affective attachment* to their country. The distinction between blind and constructive patriotism lies in the process and manner in which individuals relate to their country, the way individuals identify with and evaluate the in-group. Schatz, Staub, and Lavine (1999) suggest distinguishing criticism of the government from criticism of the country in the abstract, as a step in solving the empirical distinction between blind and constructive patriotism.

Civic-Value Orientation

Values are an integral aspect of human development in general, serving as standards for personal behaviour (Rokeach, 1973). For civic development in particular, civic values serve as a basis for political views and positions on public policies (Flanagan, Syvertsen, & Stout, 2007). Values and motivations might influence one's propensity to be civically and politically engaged (Wray & Flanagan, 2005). In a same line of argument, Bellah, Madsen, Sullivan, Swidler, and Tipton (1985) allude that the character of democracy depends in large part on the values and habits of the people.

It is therefore imperative that trends in the civic/political values and attitudes of youth be monitored as a barometer for the future of the polity (Flanagan, Osgood, Briddell, Wray, & Syvertsen, 2006; Youniss & Yates, 1997).

From a social cognitive and social constructivist perspective, civic value orientations for individuals, especially youth, are shaped through social experience in everyday lives, and especially by their place in the social structure (Vygotsky, 1979; Wray & Flanagan, 2005).

In this study, the conceptualization and measures of civic value orientation as one aspect of civic disposition were derived from Schwartz's human basic value theory (Schwartz, 2006). At a very fundamental level, values are closely related to goals hence Schwartz defines the underlying continuum for basic human value based on motivational goals. In Schwartz's model, human basic values are empirically and conceptually positioned on two bi-polar dimensions. The first dimension defines the extent to which an individual endorses public interest or self interest, respectively, in his/her hierarchy of personal values. It is made up of *self-transcendence values* on one end and *self-enhancement values* on the other end. The second dimension of human basic values is values pertaining to motivation toward change, with *conservation values* on one end, and *openness to change* on the other end.

For this study which focuses on civic development, three aspects of civic values are deemed relevant to capture the whole spectrum of civic life. They are values pertaining to public life, private life and work life. Conceptually, this is consistent with Janoski's social expansive model of citizenship comprising the public, private and work domains, which has been described in the beginning of this chapter.

Borrowing Schwartz's human basic values model, *self-transcendence values* were deemed relevant to capture civic values pertaining to public life, specifically the *society before-self* disposition. *Self-enhancement values* and *openness to change values* were conceptualized to target the *progressive* disposition in regards to work domain of civic life. As for civic values pertaining to the private domain of civic life, they are conceptually captured by *conservation values*, namely the value of *conformity, tradition* and *security*. The conceptual and theoretical underpinning of

the civic value orientation, as an aspect of civic disposition in this study is schematically presented in Figure 2.9.

Schwartz's Human Basic Values Dimension	Civic Value Orientation (This Study)	Citizenship Domain (Janoski's Social Expansive Model of Citizenship)
<i>Self-Transcendence</i> Vs	<i>Society-Before-Self</i> disposition/orientation	Public Life
<i>Self-Enhancement</i>	<i>Progressive</i> disposition/orientation	Work Life
<i>Conservation</i> Vs	<i>Civility & Morality</i> disposition/orientation	Private Life
<i>Openness to Change</i>	<i>Progressive</i> disposition/orientation	Work Life

Figure 2.9 Theoretical and Conceptual Underpinnings: Civic Value Orientation

Self-enhancement values are based on the goal of primarily serving individual interests with a competitive view towards others. In Schwartz's model, self-enhancement values are *power*, *achievement*, and *hedonism*. This is conceptually and empirically in opposition with *self-transcendence orientation* values that serve primarily collective interests, namely *universalism* and *benevolence*. Society-before-self value or self-transcendence value-orientation is one of the salient value-orientation pertaining to a civic republican model of personally responsible citizen.

In the context of civic development, however, Wray and Flanagan (2005) observed some degree of value 'conflict' or paradox between *self-transcendence* and *self-enhancement* values, as well as between *conservation* and *openness to change* values. Most societies today endorse both *self-transcendence* and *self-enhancement* value-orientation. Support for the common good and social responsibility as well as values of self-reliance, competition, and pursuit of individual achievement, which are supposedly in opposition in Schwartz's model, are both cherished in most national context. The same situation happens for conservation values and openness to change

values. For civic development, the values of *conformity*, *tradition* and *security* are deemed positive in private life as disposition for personally responsible citizen. *Openness to change* orientation in terms of *self-direction* and *stimulation* are related to *progressive* disposition in the work life of citizens. They are both positive civic disposition cherished in societies today.

In civic development, *civility* refers to character traits of persons and groups that conform to a socially approved way (Carter, 1999; Calhoun, 2000). In this study, civility is chosen as a term to denote the foundational principle of society and law because in the national ideology of Malaysia, civility and good manners is proclaimed as the fifth guiding principle in nation building (Harding, 2007). In the updated version of national philosophy, the Vision 2020, civility is further explicated to include especially values such as caring, ethical, and morality. In Schwartz's human basic values model, civility is captured by the values of *conformity*, *tradition* and *security*. *Conformity* was indicated by '*restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms*' (Schwartz, 2006, p.2). *Tradition* was operationalized as '*respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self*' (Schwartz, 2006, p.2). *Security* is defined as '*safety, harmony, and stability of society, of relationships, and of self*' (Schwartz, 2006, p.2).

Civic Engagement

Citizen involvement or civic engagement is a further manifestation of the sense of responsibility that is the root of community. The American Psychological Association has come up with a succinct definition that epitomizes civic engagement, i.e. '*individual and collective actions designed to identify and address issues of public concern*' (APA Online).

The ultimate goal of youth civic development is the creation of active citizens who have a strong sense of their place and responsibility in the world, and are driven by a sense of commitment to other people, rooted in notions of justice and care (Holford & van der Veen, 2003). Active citizens engage with the state/community when they wish to do so and on their own terms.

Civic engagement can take many forms, from *individual voluntarism* to *organizational involvement* and *electoral participation*. It can include efforts to directly address an issue (individual voluntarism), working with others in a community/ organization (organizational involvement) to solve a problem, or interacting with the institutions of representative democracy (electoral and/or organizational participation). In other words, Civic engagement means more than involvement in decision-making. It is a pattern of democratic life based on the balance between rights and responsibilities (Birzea, 2000).

Thomas Erlich (2000, p.vi) posits civic engagement as working to make a difference in the civic life of our communities, and at the same time developing the combination of knowledge, skills, values and motivation to make that difference. This proposition corroborates Vygotsky's '*tool and result*' conceptualisation of the mechanism involved in civic development and civic learning. On legitimating civic engagement as an important aspect of human development, Thomas Erlich further elaborated that,

A morally and civically responsible individual recognizes himself or herself as a member of a larger social fabric and therefore considers social problems to be at least partly his or her own; such an individual is willing to see the moral and civic dimensions of issues, to make and justify informed moral and civic judgments, and to take action when appropriate. -

(Erlich, 2000, p.xxvi)

On the individual level, direct action of civic engagement with peers and adults in community-based civic activities is a process of maturation with lasting impact. Youth civic engagement promotes strong interpersonal and leadership skills (Dworkin, Larson, & Hansen, 2002). It is therefore a means of realizing heightened efficacy with regard to civic responsibility and democratic decision making. Civic engagement may serve as the connection between civic self-efficacy and civic identity (Jones & Abes, 2004; Magolda, 2000), which in turn will enhance positive civic disposition in terms of emotional and psychological attachment /belongingness to the polity where one lives.

It is important to note that most existing literature on civic engagement makes no distinction between political engagement and civic engagement. Andolina, Jenkins Keeter, and Zukin (2002, 2003, 2006) are some of the few researchers who make this distinction. Drawing on Verba, Scholzman and Brady (1995), they define political engagement as “activity aimed at influencing government policy or affecting the selection of public officials” (p.51). Civic engagement, on the other hand, refers to “participation aimed at achieving a public good, but usually through direct hands-on work in cooperation with others. Civic engagement normally occurs within nongovernmental organizations and rarely touches upon electoral politics.” (p.51). In addition to these two main categories of engagement, they distinguish two other dimensions of engagement: public voice and cognitive engagement. Public voice involves activities which are taken by citizens to make their voice heard, such as writing e-mails to officials or protesting. Cognitive engagement refers to psychological interest like paying attention to politics or discussing politics with friends.

In this study, civic engagement was measured as a single unidimensional cumulative scale of civic behaviours. A measurement strategy combining eight engagement behaviours covering indicators of conventional and unconventional civic action is elaborated in the following sections.

Public Voice/ Expressing Views

Public voice/expressing views measures the ways people attempt to influence the government and their communities. Participation in these activities often reflects a belief that one can change one’s community. Public voice involves activities which are taken by citizens to make their voice heard, such as writing e-mails to officials or protesting. Young people benefit if they feel they have a voice in their own contexts. Participation in public debate is one way of influencing outcomes and, directly and indirectly, helping to shape the laws and decisions of a state and to become involved in the process of developing a citizens' democracy. Young people who feel that they have a voice in their communities are more civically proficient, because they understand democratic principles better and consider themselves more likely to participate as informed voters (Levine, 2005).

Interest in Public Affairs and News (Cognitive engagement, Jenkins, 2005)

For democracy to thrive, widespread active interest in public affairs is essential. On the other hand, in order to get involved in their communities, people must gather information. Interest in public affairs and news or cognitive engagement is a mental state but it can be gauged through its behavioural manifestations, such as *accessing information through print and electronic media or internet, as well as communication with others about politics and current affairs.*

Leadership in Community Problem Solving (Individual Activities)

Community leadership involves non-group based civic activities or individually working with others informally to solve a community problem, such as signing a petition, contacted a local Member of Parliament, written to the council, contacted local councillor, written letter to the editor of newspaper etc (Baum et al., 2000; Jenkins, 2005).

Volunteering for a Non-Political Group

Information about volunteering for a non-political group is typically collected via questions about a person's engagement in a formally constituted group of one kind or another. These associations may include: scouts; Red Cross, Lions clubs; service on a committee of a local organisation; work for a political party; and membership of a support group etc (Baum et al, 2000; Jenkins, 2005)

Group Membership and Involvement (social and civic)

Membership & involvement in formal social and/or civic organizations and groups is also a part of civic engagement. These social and civic organizations provide civic-skill training and opportunity to meet community leaders (Verba, Schlozman, & Brady, 1995; Kirlin, 2003).

Youth Civic Development: Psycho-Social Correlates

Human functioning cannot be fully understood solely in terms of socio structural factors or psychological factors. A full understanding requires an integrated perspective in which social influences operate through psychological mechanisms to produce behavioral effects.

(Bussey & Bandura, 1999)

As elaborated in the preceding section, two related but distinct theoretical lenses were used to conceptualize this study of youth civic development. At the individual level, youth civic development was conceptualized and interpreted from the perspective of social constructivism, specifically, Vygotsky's cultural historical theory of development. From this perspective, individuals are seen to be in dialectical interaction with the context where they are situated. On the other hand, for youth civic development at a collective/society level, social constructionism posits that civic culture is none other than 'the imagined social realities' (borrowing Benedict Anderson's term) that have been gradually crystallised by habit into institutions. This institutionalised civic culture is to a certain extent maintained, challenged, deconstructed and re-constructed through socialisation. For individual citizens, it is subjectively internalised by upbringing and education to become part of their identity as social citizens. On a collective level, social change in the form of deconstruction and reconstruction of civic culture is happening at all time.

For this dissertation, the empirical analyses of quantitative data, serves the objective of elucidating the general outlook of youth civic culture based on the individual facts exist in the social reality of Malaysia. On the other hand, the statistical analysis of the data enables a research agenda for hypotheses testing and theory validation.

Individual Differences

Niemi and Chapman (1998) contended that certain characteristics established at birth, such as gender and ethnicity are significant correlates of civic development, because civic development is a life course event associated with important life experiences. This is supported by Holford and van der Veen (2003) who posits that the predisposition to become an active citizen is often formed early in life, in the private domain, the family and community, as much as in the school. Therefore, the following sections deliberate on the main individual differences that this study focuses on.

Gender

Gender is a fundamental phenomenon that affects virtually every aspect of people's daily lives (Bussey & Bandura, 1999, p.676). This is related to the fact that society socializes male and female infants into masculine and feminine adults. However, the motivational and regulatory mechanisms that govern gender-linked civic development outcomes are beyond this dissertation, and can be further explored in future studies. In terms of gender as a correlate for youth civic development outcomes, a study carried out by Holford and van der Veen (2003) found gender to be a significant factor in determining how and where people engage as citizens, conditioned particularly by expectations of gender roles and broader social and political structures (which varied between the countries studied). Young women were distinguished from young men on some key precursors to engagement, particularly in attentiveness and knowledge (Jenkins, 2005). However, Verba, Schlozman and Brady (1995) found that women participate slightly less in political activities than men but are as active or more active in other community activities. Similarly, among teenagers, volunteer activity is found to be slightly greater among girls than boys (Hodgkinson & Weitzman 1997; Nolin, Chaney, Chapman & Chandler, 1997).

These varied and inconclusive findings make sense if put in the perspective of Bandura's social cognitive theory, specifically the model of triadic reciprocal causation for human behaviour and learning. In Bandura's model of triadic reciprocal causation of human behaviour, personal factors in the form of cognitive, affective and biological events, behaviour patterns, and environmental events all operate as interacting determinants that influence each other bidirectionally (Bussey & Bandura, 1999).

Ethnicity

Within Bandura's triadic reciprocal causation model, ethnicity is another personal factor which influences behavioural patterns and environmental events in the case of civic development. Ethnicity has been found to serve as a moderator for *Civic Engagement* (Finlay, 2006). Ethnic differences in civic engagement as observed in existing studies are often attributed to differences in social position (Dinsmore, 2008).

Racial and ethnic minority groups tend to have less access to whatever it is that fosters civic participation (Verba, Scholzman & Brady, 1995).

Home Factors

Verba, Scholzman and Brady (1995) have concluded from their study that the various factors that lead to civic engagement tend to be cumulative (Winter, 2003). Family background and other characteristics of the family play an important role in civic development (Niemi & Chapman, 1998). Most prominent by far is parental education level and its effect on student political knowledge levels. Even when included in multivariate analyses along with numerous other factors, parental education makes a difference (Verba, Scholzman & Brady, 1995; Niemi & Junn 1998). Likewise, parental education is related to youths' participatory attitudes and behavior, including their voluntary community service (Verba Scholzman & Brady, 1995; Nolin, Chaney, Chapman & Chandler, 1997). Parental education may also play a role in the development of attitudes such as political efficacy (Jennings & Niemi 1974; Verba, Scholzman & Brady, 1995), though the evidence is not as conclusive and straightforward. Parental education is to some extent a proxy for social class. Disadvantage group in the society, who are likely to have few resources for civic engagement and little access to broad useful networks will be trapped in the vicious cycle of cumulative disadvantage in terms of civic development.

The type of school attended is another family related variable that might have an impact on youth civic development. The type of school attended, whether public, private, church/religion-related, or other private school has been widely thought to be significant to a variety of cognitive and attitudinal outcomes (Dee, 2005). Observed differences, of course, may be due to selection factors as well as school influence per se. In any event, it is relevant here to note that in a recent study, it was found that students in church-related schools were considerably more likely to be involved in community service (Dee, 2005). In the context of Malaysia, type of secondary school attended is closely related to the social class to which one belongs, specifically in terms of ethnic group as well as the social-economic status of the parents.

School Factors

School/university is a part of a vast system of civic socialization agents, involving Intentional & direct civic/political socialization through subjects such as history, economics, social studies, political education and citizenship education; its explicit purpose is to directly influence students' civic/political knowledge, opinions, attitudes, skills, behavioural intentions and behavioural patterns. Apart from that, school/universities also provide intentional indirect civic/political socialization involves the acquisition of knowledge, skills and attitudes which are not in themselves civic/political, but which exert an influence on the subsequent acquisition of specific political knowledge. Non-intentional indirect civic/political socialization also takes place in a situation of informal learning; for instance, when students find out about some political events from newspapers and comment on them in an essay writing, or discussion on the issues in class with the teachers and other students, consequently taking a civic/political attitude.

Curriculum Factors

Formal Civic and/or Citizenship Education

Formal civic and citizenship curricula and other school characteristics seem to have fewer positive effects on attitudes than on knowledge (Niemi & Chapman, 1998; Holford & van der Veen, 2003). The context of instruction, or the hidden curriculum, on the other hand, has been identified to be a possible major force in the development of civic attitudes such as “internal” political efficacy through *informal education or incidental learning* (Patrick 1997; Patrick & Hoge 1991). Discussions of current issues in schools, for example, give students a greater interest in politics, improved critical thinking and communication skills, more civic knowledge, and greater interest in discussing public affairs outside of school (Levine, 2005).

Study Concentration

There is a consensus that certain disciplines are more conducive than others to the teaching of democracy and its ideals, and to the active promotion of civic values and civic engagement (Teune, 2001). The social sciences and humanities as a rule do a better job of both teaching and promoting these civic objectives than the natural sciences. The degree of civic/political engagement by students varies enormously by

discipline, with students in business and the sciences less engaged in community affairs than students in social sciences, humanities and ethnic studies.

Co-curricular Factors: Involvement and Leadership Role

Co-curricular activity (non-formal education) also appears to have been important. These non-formal curricula, including out-of-school or extra-mural activities organised by schools/university to complete formal curriculum is a major component of civic curriculum because it provides further opportunities for individual students to exercise responsibility and to gain understanding of community life. These include participation in decision-making in societies, student council, clubs; outdoor education; team membership; community involvement (voluntary activities, meetings with elected representatives, the police and faith groups, awareness-raising campaigns); work experience (practical placements and entrepreneurial learning). One important caveat in this regard is that, according to Verba Schlozman and Brady's (1995) analysis, involvement in clubs and groups other than sports teach civic skills necessary for later participation and develop interest in politics. Students' participation in sports activities, however, was found to be negatively associated with civic participation.

Leadership roles was also included as part of the co-curricular factors. This is based on the assumption of Verba, Schlozman, and Brady's Civic Voluntarism Model (1995) that leadership role or holding leadership positions in organizations on campus implies leadership skills which are part of civic skills that serve as a resource for civic development.

In addition, structures in schools/universities which gave students a voice in the running of their educational institutions, has its impact on students' civic development too. Participation in student government and in extracurricular activities has sometimes been cited as a contributor to more participatory attitudes and behavior, and also as a factor behind participatory skills (Beck & Jennings 1982; Holland & Andre 1987; Verba, Scholzman & Brady, 1995).

From a social capital perspective, co-curricular activities on campus/ at school are social or recruitment networks for further civic engagement and participation. Therefore, young people who are actively involved in co-curricular activities in school/ on campus, are more connected to the networks, hence, they are more likely to be recruited into other civic or political activities. On the other hand, the impact of co-curricular activities on civic engagement has been found to be a lasting one. Levine (2005) has observed the fact that students who belong to clubs in their schools at age 14 or 17 are much more likely than other people to be involved in civil society, even 40 years later.

In addition to the above mentioned formal, non-formal and informal modes of education, a new form of conscious effort in promoting civic development of youth through schools / universities is emerging and has been institutionalized in many parts of the world. It involves combining education with service, or *service learning*. Students who have an opportunity to combine academic study with practical work on social issues sometimes develop civic skills and even change their identities so that they see themselves as active citizens (Levine, 2005).

2.7 Conclusion

Based on the preceding review of the theoretical frameworks concern the topic of youth civic development, it is apparent that *'there is no single explanatory framework that is closest to "the things themselves" —every theory has merit only in proportion to its explanatory power'* (Social Constructionism, Wikipedia, accessed 2 August 2008).

A sense of citizenship is embedded in each individual's life history, and in their relationships with others. Therefore, there is no standard model for developing citizenship. Instead, it is important to acknowledge the fact that the indicators of civic development are unpredictable, and public interventions are most likely to be effective if they provide individuals with opportunities to explore and acquire the skills in context, rather than relying solely on formal instruction.

Chapter Three

Positioning The Study In Context: Youth Civic Development in Malaysia

3.1 Preamble

In the previous chapter, Chapter Two, a conceptual framework pertaining to youth civic development was discussed. Consistent with the social constructionism perspective elaborated in Chapter One, this chapter firstly seeks to position the study in its national context in order to establish the specificities of Malaysia, in terms of its social, political, cultural and historical traditions. Secondly, this overview sets out the reality of youth civic life in Malaysia, the provision and opportunities available, and the challenges and restrictions they face. This chapter, therefore, serves to substantiate discussion of the empirical findings in Chapters Five through to Nine. Lastly, consistent with Bronfenbrenner's conviction that there are multi-layered contexts that influence youth civic development as depicted in Figure 3.1, this chapter also seeks to situate the study of youth civic development in Malaysia in the context of the apparent global movement in education for civic and citizenship (Quigley, 2000).

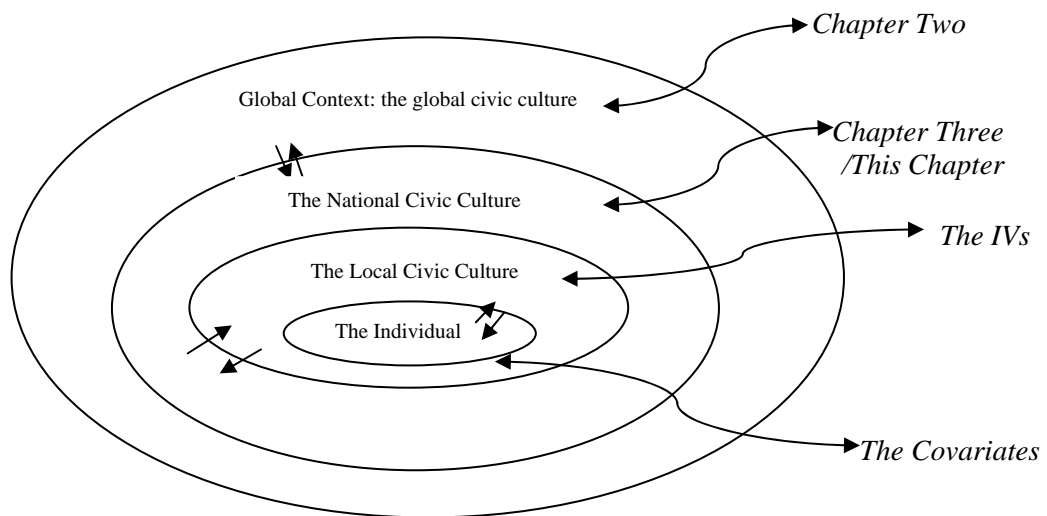


Figure 3.1 Multi-layered Contexts for Youth Civic Development

The Chapter starts with a brief historical background to the formation of Malaysian societies, the national ideology (Rukunegara) and its expanded version (Vision 2020). This chapter provides a general overview of the role of the two versions of the official national ideology in terms of setting the scope for youth civic development.

This is further deliberated in the description of instrument development processes in Chapter Five. The reality of the civic mission and practices in the national education system is also discussed. Lastly, the impact of the global development in youth civic culture and education for civic and citizenship on Malaysia and the response from Malaysia to this global trend are discussed briefly.

3.2 Malaysia: An introduction

Malaysia is a monarchical federation of 13 states and three federal territories. West Malaysia, commonly known as peninsula Malaysia, is comprised of 11 states. East Malaysia, on the other hand, is on the Island of Borneo, and geographically and physically separated from West Malaysia by the South China Sea. East Malaysia is made up of two states, Sabah (formerly British North Borneo) and Sarawak. West Malaysia, known as Malaya before 1965, gained its independence from Britain in 1957. In 1963 it was joined by Singapore and the Borneo states to create the Malaysian Federation. The country of Malaysia, as it is today, has been formed in 1965 after the separation of Singapore from the Federation.

Malaysia's colonial past under Britain (1768-1957) has lead to the plurality of peoples, cultures and belief systems comprising national civil society today. Malaysia is one of the most ethnically diverse countries in Southeast Asia and is thus home to a range of indigenous and migrant groups. During the British colonial period many Chinese and Indian migrants came to Malaya and their descendants form a large minority population. The Malays, which is the majority ethnic group on the peninsula, together with the many native ethnic groups of East Malaysia and the small Orang Asli communities on the peninsula, constitute the *bumiputera*, literally means 'Sons of the Soil'. Faster population growth among the *bumiputera* has seen them increase from a bare majority at independence to around two-thirds of the population (see Table 3.1).

Table 3.1 Ethnic Distribution of Malaysia: 1964 and 2000

	1964	2000
Bumiputera	50.1%	65.0%
Chinese	36.8%	26.1%
Indian	11.2%	7.6%
Others	1.9%	1.6%
<i>Note:</i>	Figures for 1964 exclude Singapore, and are thus geographically directly comparable	
<i>Sources:</i>	Means (1970, p.12; Malaysia, p.93)	

Bumiputera is a label introduced and consolidated by the ruling elite after the May 13 incident in 1969 (Yang, 2003). The official interpretation of the May 13 event attributed it to the dominance of the economy by the Non-Malays, thus the designation for native groups entitles them to enjoy certain constitutionally enshrined privileges or 'special rights'.

The mainstream interpretation of the history of nation building in Malaysia sees the constitutionally enshrined special rights and privileges for the *Bumiputra*, as the result of a 'social contract' or an agreement made by the country's forefathers representing the major ethnic groups. The so-called social contract was about a trade-off through Articles 14–18 of the Constitution, pertaining to the granting of citizenship to the non-Malay people of Malaysia, and Article 153 which grants the Malays special rights and privileges. It also meant to be an agreement that "Malay entitlement to political and administrative authority should be accepted unchallenged, at least for the time being, in return for non-interference in Chinese control of the economy" (Asma Abdullah & Pedersen, 2003).

Parallel with the institutionalization of the special rights of the *Bumiputera*, the New Economic Policy (NEP) was designed in the period 1969-1971. This was to promote greater national unity through the creation of a more equitable society, and eradicating the social divisions and stratification inherited from the colonial period. The NEP set targets, giving preferential treatment to the majority Malay/*Bumiputera* population. One of the major aims of NEP was to widen access to higher education for the underrepresented groups as inequity in social status in income was seen as closely linked to inequity in educational opportunities. *Universiti Teknologi MARA* was established in 1967 as a college specifically for *Bumiputera* students and is now

the largest university in Malaysia. Since the NEP the balance of educational opportunities in the public sector has shifted significantly in favour of the *Bumiputeras* (Middlehurst & Woodfield, 2003, p.2). This situation has resulted in sense of dissatisfaction and civic/political apathy among the Chinese, Indian and other minorities (Chiu, 2000; Raviechandren, 2008).

The preceding brief description on the historical background of the institutionalized citizen status and rights along ethnic lines will help to shed light in understanding the empirical differences in level of civic development between different youth groups in Malaysia.

3.3 Civic Development of the Individuals: State-Prescribed Civic Ideology

On the road to nation building, especially in a plural society, the existence of a national vision and national philosophy has been seen as essential to provide guiding principles on which every citizen and the government itself could be evaluated (OECD, 1998; UNDP, 2005). This state-prescribed civic philosophy has been set out in the *Rukunegara*, and extended in the subsequent Vision 2020. Table 3.2 summarizes the content of Rukunegara and Vision 2020

.

Table 3.2: The Overarching Principles for Nation Building and Civic Development in Malaysia

Rukunegara (1970) Explication/documentation of National Ideology as foundation and guiding principle for multicultural Malaysian society - a reactionary measure after the 13 May 1969 incident of ethnic riots	Vision 2020 (1993) Reconceptualisation of Rukunegara (National Ideology) in facing new challenges in the new millennium to become a developed nation
<p>Five Guiding Principles:</p> <ol style="list-style-type: none"> 1. Belief in God; 2. Loyalty to King and Country; 3. Upholding the Constitution; 4. Rule of Law; 5. Good Behaviour and Morality. 	
<p>5 aspirations:</p> <ol style="list-style-type: none"> 1. greater unity; 2. democratic way of life; 3. a just society; 4. liberal approach towards rich & diverse cultural traditions; 5. progressive based on modern science and technology. 	<p>9 challenges to become a developed nation by 2020:</p> <ol style="list-style-type: none"> 1. united Malaysian nation - sense of common and shared destiny- <i>at peace with itself, territorially and ethnically integrated- living in harmony –full and fair partnership- one 'Bangsa Malaysia' with political loyalty and dedication to the nation.</i> 2. creating a psychologically liberated, secure, and developed Malaysian Society;* 3. fostering and developing a mature democratic society- <i>mature, consensual, community-oriented Malaysian democracy;</i> 4. establishing a fully moral and ethical society* 5. establishing a matured, liberal and tolerant society; 6. establishing a scientific and progressive society; 7. establishing a fully caring society and a caring culture, society will come before self, strong and resilient family system.* 8. ensuring an economically just society; 9. establishing a prosperous society*

*not explicated in Rukunegara

Rukunegara

As mentioned in the introduction section, *Rukunegara* (Pillars of the Nation) or National Ideology of Malaysia, and the New Economic Policy in 1970 were formulated in the wake of the 1969 communal riots. It was an attempt to ‘rebuild’ a new nation after those tragic incidents. It was an important chapter in the history of nation building in general, and specifically in educational development in Malaysia.

As shown in Table 3.1, *Rukunegara* establishes five guiding principles as the foundation for nation building: *belief in God, loyalty to King and nation, upholding of the constitution, rule of law and good behaviour and morality*. *Rukunegara* also proclaims five aspirations for nation building, for *greater unity, democratic way of life, distributive justice, liberalism in diverse cultural traditions, and progressivism based on modern science and technology*.

Rukunegara has been the guiding principles for all national policies, particularly the national educational policies (Sahara Ahmad, 2000). *Rukunegara* also serves as the lynch pin for curriculum frameworks (*Sukatan Pelajaran*) and curriculum specifications (*Huraian Sukatan Pelajaran*) for all school subjects, from primary to tertiary education. From a critical perspective, this set of national ideological principles has become an important state *apparatus* in promoting values and beliefs to legitimize government and its policies. For example, the suppression of the opposition and the media in the context of Malaysia is legitimized by these national ideologies with the view that all policies are for the best of the country (Means, 1996).

The Malaysian National Education Policy

‘Education in Malaysia is a continuous effort towards the all-rounded development of individual potential to mould individuals into well-balanced, harmonious human beings in the intellectual, spiritual, emotional and physical aspects based on a belief of and obedience to God. This effort is to produce Malaysian citizens who are knowledgeable, skilled, moral, responsible and capable of attaining self well-being, as well as contributing towards the harmony and prosperity of society and nation.’

(Ministry of Education, 1989)

Officially defined in 1987, the National Education Policy places significant emphasis on goals of education which concern the overall development of the individual; to nurture balanced development in each individual by providing for the growth of physical, intellectual, emotional, moral and aesthetic potentials as a Malaysian and thereby upholding the tenets of *Rukunegara*. Also explicated in the National Philosophy of Education are the outcome expectations for the individual in obtaining *greater insights and understanding into Malaysia's ecological and cultural heritage, social institutions, values and practices, societal pressures and challenges*, and to enable the individual *to function and fulfill his commitments and responsibilities as a citizen; to develop the human resources of the nation by helping the individual become a skilled, competent, rational and responsible planner, producer and consumer* (Ministry of Education, 1989).

There is an apparent goal of moulding the young into citizens of 'noble' values and a due emphasis on character development and values education in the national ideology. Values education has come to be looked upon as one of the prime unifying elements for the Malaysian school curriculum.

Vision 2020

In the course of development, the national ideology of Malaysia, *Rukunegara*, has been re-conceptualized as preparation to face the challenges of the new millennium, particularly in Malaysia's efforts to achieve the status of a developed nation by the year 2020. This has been documented as Vision 2020, a vision of what Malaysia should be like in the year 2020 and the challenges that would have to be overcome to make it a reality. Vision 2020 envisaged that:

By the year 2020, Malaysia can be a united nation, with a confident Malaysian society, infused by strong moral and ethical values, living in a society that is democratic, liberal and tolerant, caring, economically-just and equitable, progressive and prosperous and in full possession of an economy that is competitive, dynamic, robust and resilient

(Government of Malaysia, 1991)

To realize the Vision, nine central strategic challenges will have to be met, viz., establishing a united Malaysian nation; creating a psychologically liberated, secure, and developed Malaysian society; fostering and developing a mature democratic

society; establishing a fully moral and ethical society; establishing a mature, liberal and tolerant society; establishing a scientific and progressive society; establishing a fully caring society and a caring culture; ensuring an economically-just society; and establishing a prosperous society. The role of Vision 2020 in the establishment of concept map in the instrument development is detailed in Chapter Five.

3.4 The Overall Social-Political Milieu

Officially and constitutionally democratic, Malaysia has maintained parliamentary rule through multiparty elections since gaining independence. The only exception to this was a period of 19 months following the outbreak of severe ethnic rioting in May 1969, when parliament was suspended and replaced with a National Operations Council. The uninterrupted incumbency for the Alliance/BN regime since independence (except in 1969 and the recent 2008 general elections), in the view of some commentators, has resulted in a steady erosion of democratic practices and an increasing blurring of the distinctions between party (or coalition) and state (Crouch, 1996; Lim, 2002, p.165-197). To the external observers, Malaysia is often being described as a 'syncretic state' (Jusudeson, 1996, p.128-166) marked by ambivalence in its national policies (Lee, 1994; Case, 1996), mixing coercive elements with electoral and democratic procedures.

In almost all official documents, particularly those targeting international audience, such as reports to UNDP, the main tenet being emphasized is that efforts targeted at development and modernization in Malaysia are guided by the overarching goal and need to achieve national unity - a process of nation building threading through *Rukunegara* and Vision 2020. The international audiences and the citizens of Malaysia alike, are constantly reminded of the fact that '*being a plural society, modernization efforts in Malaysia has to be socially, culturally and religiously sensitive to ensure effective benefit to all groups of her citizen*' (UNDP, 2005). The Malaysian government firmly believes that definitions of democratic processes and their inherent characteristics should be based on fundamental principles, and the models customized to meet the given societal needs. What is most important is that the democratic processes and characteristics have to provide for stability, growth, participation of the citizenry and equitable distribution of the fruits of development.

These special and unique nuances in the Malaysian version of democracy derive from its unique social cultural context. The consociational democratic political form established in 1957 in Malaysia was an attempt to mediate the diverse political and economic claims made by divergent groups when the country first began moving toward independence following the end of World War II (Means, 1996). As described earlier in the section on introduction to Malaysia, In the social contract of 1955, immigrant groups were granted nominal political and economic rights but Malay “privilege” was constitutionally enshrined.

As in other Asian/Southeast Asian countries, the state of Malaysia, or at least the ruling elites have been holding to the tenet of the contentious and so-called Asian model of development, emphasising that collective interests have to override the rights of individuals. Against such a backdrop, political analysts (for example Loh & Khoo, 2002) have observed that as a result of three decades of economic development in Malaysia, there has been a shift from the politics of ethnicism to the politics of developmentalism in the 1990s. The dominant majorities of Malaysian have given the government ‘performance legitimacy’ based on economic growth and performance. As a consequence, issues of the regime’s commitment to democracy or human rights, , receive scant attention from the public. On the contrary, Malaysians are more than willing to accept a trade-off of democracy and civil liberty for social order, stability and economic development (Welsh, 1996).

In terms of human and citizens’ rights, the basic tenet of the indivisibility argument held by most Western nations is that it is necessary to observe all rights at all times. The Malaysian state, however, maintains that it is necessary to curtail certain civil and political rights in order to achieve development (Mahathir in Hashim Makaruddin, 2000), implicitly prioritising economic and social rights over civil rights such as freedom of speech, association, assembly, etc (Lopez & Saliha Hassan, 2004).

Within the Federal Constitution, a series of laws and acts have been legislated which allow the state to limit citizens’ rights and freedoms as the authorities may deem necessary. Some of these are the Internal Security Act (ISA) that allows for detention

without trial; the Police Act which curtails aspects of individual freedom; the Official Secrets Act, the Printing Presses and Publications Act, the Sedition Act with its coverage of Sensitive Issues; the University and University College Act, and the Societies Act granting powers to the Registrar of Societies. These restrictive laws strongly limit the modes of action and expression of the citizenry on an individual or organization level (Lopez & Saliha Hassan, 2004). In their observation mission report about the 1999 elections, the Asian Network for Free Elections (ANFREL) found all these acts responsible for creating a climate of fear (Andrighetti & Phasuk, 2000).

In addition, the ruling coalition maintain indirect controls on the mainstream media in Malaysia through ownership of the major Malay, English, Chinese and Tamil newspapers as well as the private television network, TV3 by its component parties (Lopez & Saliha Hassan, 2004).

3.5 The Civic Mission of Education

Under such a national social political milieu, the model of civic and citizenship development and education in Malaysia is akin to civic republicanism. The official model of civic and citizenship for Malaysia focuses on the citizen performing the duties associated with the practice of citizenship. Schools and educational institutions are given the role of a ‘transmitter’ of the basic norms and values of society, the public values, binding all persons (Barone, 2002). This is in contrast to the tradition of liberal individualism discussed in Chapter Two, which defines citizenship in terms of rights and status (Oldfield, 1990; Oliver & Heater, 1994).

In this regard, Kennedy (2004) has noted that there is a rejection of the centrality of the individual to economic, social or political development in Malaysia (as well as Singapore and China).

Rather, the emphasis is on the collective entity, whether it be the family, the community or the State itself. The message is clear: individuals are subject to a ‘greater good’. At the same time there is an underlying appeal to authority. In the same way, the emphasis for citizens is not so much the rights they enjoy but the responsibilities they have towards family and the community.

(2004, p.15)

As observed by Kennedy (2004), these collective concerns become the guide for behaviour in civic life in Malaysia and other countries in Southeast and East Asia. As a result, there is an appreciation for the heritage and the strengthening of national identity besides fostering family values.

Parallel with the national ideology, the Malaysian education system, as a whole, has an inherent primary goal to instil national unity or patriotism. More specifically, the national education system in Malaysia aims to shift allegiance from the ethnic group to the nation (Barone,2002). The school curriculum addresses issues of social cohesion through specific subjects such as Moral Education, History, Local Studies, Islamic Religious Education as well as the languages and literature. Themes and topics in school subject such as Local Studies and History emphasize the spirit of citizenship and love and loyalty for the nation. Values such as tolerance, humility, neighbourliness, love, honesty, public-spiritedness, and understanding are taught throughout the school years. These values cut across religions, traditions and cultures of the various communities of Malaysia and are congruent with universal values.

Civics as a school subject was first introduced in 1953 as a manifestation of the emphasis on civic training for all schools in the Educational Report of 1952 (Barone, 2002). Subsequently, the Educational Report of 1956 also stressed the importance of Civics as a compulsory subject for citizenship training especially towards social solidarity and social cohesion among the multi-ethnic populace of Malaya. Therefore, Civics as a school subject involved basically the teaching of the *Rukunegara* to achieve the specific objectives of fostering loyalty and love for the country, cultivating consideration for others of different racial origins and creeds, developing self-reliance, innovative attitudes, correct social conducts, good behaviour and morality (Fatimah Hamid Don, 1977). Civic as a separate subject was given statutory status since 1960 by the Education Review Committee in their official report, the Rahman Talib Report (Haris Md Jadi, 1997) and it was taught throughout the 1970s.

Subsequently, in the Cabinet Report on Education in Malaysia which was released in 1979, once again, the importance of Civics was highlighted. It was mentioned that the main goal of civics was to cultivate and instil patriotism, understanding,

tolerance, independence, self-efficacy(*jaya diri*), and the willingness to understand and concern about the social problem and to react and involve in solving the social problem.

However, Civics as a school subject had never gain prominence in the school curriculum and hence was phased out and replaced by moral education¹ in the 1980s. Moral Education stresses inculcation and internalization of “noble values” found in Malaysian society and advocated by the various religions, traditions and cultures of the different ethnic communities. These values are also regarded as consonant with universal values (Ministry of Education, 1989). Apart from moral education, civics continued to be included in History as well as being a cross-curricular theme for secondary and primary school curriculum. In History, the goal was to create *esprit de corps* toward society and country, through the understanding of the conditions of society and the country (Haris Md Jadi, 1997).

The latest development is that at the beginning of the 2005 school year, Civics and Citizenship education was re-introduced as part of the formal curriculum in primary and secondary schools. For this study which was scheduled to be carried out in 2006, when the newly implemented curriculum had not reached a full cycle, strictly speaking there was no consistent framework in which to posit discussion of this area and no solid research base on which to make judgments about the effectiveness of policy. However, a review of the history of the development of the national education system in Malaysia gives clear evidence of the focus given to the goal of education with regard to civic development and citizenship.

The preceding paragraphs delineate the prescribed idealized conceptualisation of the civic mission of Malaysian educational system or the intended policies on civic education. What has actually happened might be a different story. An empirical study on Malaysian textbooks (Glad, 1998) concluded that they are very prescriptive and presenting the idealized version of reality. Discussion of controversial issues was found not to be encouraged or even avoided (Glad, 1998; Barone, 2002).

¹ In Malaysia National Education system, Moral Education is only for non-Muslim students and is held when the Muslim students are attending their Islamic Studies lesson.

Instead teacher-centered pedagogy focusing on inculcating moral habits has been the norm despite rhetoric to the contrary.

In addition to the formal curriculum, participation in co-curriculum programs such as societies, games, and uniform bodies also heighten awareness of social and leadership skills, team spirit, and co-operation. Through tasks and activities, it is expected students learn to forge an esprit de corps that will transcend race, religion and creed.

3.6 The Conceptualisation and Definition of Youth

There is no universally agreed idea of youth. The National Youth Development Policy of Malaysia defines youth as people aged between 15 and 40 years. It stipulates further that the main focus of youth development programmes and activities in the country should be young people aged 18 to 25 years (Ministry of Youth and Sports, 1997). The long term national development plan, namely the Eighth Malaysian Plan (2001-2005) has a classification of youth as comprising those in the 15 to 24 age group. Specifically for this study, the working definition of youth is those between the ages of 17 and 25, which is also the period of post-compulsory secondary education and tertiary education.

3.7 Malaysia's Response to the Global Movement in Education for Civic and Citizenship

As described in the preceding sections, there has been apparently an inherent civic mission in the Malaysian national education system. Civic education, whether in the form of a specific school subject in the formal curriculum or civic as a cross-curricular/co-curricular theme has been prevalent since pre-independence days.

In practice, however, civic education was to a certain extent side-lined in the 1970s. It was a non-examination subject and finally dropped from being a specific school subject in the early 1980s. However, in the 1990s, against the backdrop of an international movement for civic education, there has been a dynamic interplay of domestic and international influence factors on the national policies on civic and citizenship education. This section will briefly substantiate the above contention.

On the international level, there has been an international movement for civic education. International networks for civic educators have been developed. One prominent international network of civic educators is Civitas International, a Global Public Policy Network (Stone, 2004) aims to strengthen effective education for informed and responsible citizenship in new and established democracies around the world. It is comprised of individuals, NGOs, governmental institutions, and international organizations active in education for democracy programs around the world.

The Centre for Civic Education, under the auspices of Civitas, United States Department of Education, United States Information Agency and its affiliated offices in nations throughout the world, has established *Res Publica: An International Framework for Education in Democracy*. This document is intended to serve as the grand narrative for the global movement in education for democratic citizenship. This is also an example of the role of U.S. in global agenda setting for education with an implicit and/or explicit political signal for the world.

Since education is the most public of the public policies, inevitably policy makers in Malaysia have to take actions to show the world that there has been something in place to promote democracy and civil liberties through civic and citizenship education. In 1990s, Citizenship was added to the list of noble values to be inculcated across the primary and secondary school curriculum (Haris Md Jadi, 1997). Meanwhile, Malaysia has also received funding from CIVITAS International for Project Citizen (2003), a civic education program under CIVITAS International Programs directed by Centre for Civic Education. The funding includes training of trainers by trainer from the Centre of Civic Education as well as research and evaluation of the program. Malaysia has also hosted a regional conference and workshop entitled *Educating Youth for Active Citizenship* from December 11 – 13, 2004².

² The conference and workshop was co-sponsored by the Malaysian Citizenship Initiative and Center for Civic Education.

Subsequently, in 2005 Civic and Citizenship Education has been put back into the formal school curriculum as a subject, apart from the above mentioned measures to achieve the civic mission of education.

On the domestic front, nonetheless, Malaysian government continues to silent the emerging awareness on issues of civil liberties and democracy in a sizeable section of the population through various tactic of inducing fear and draconian statutory measures. Internationally, however, Malaysia could no longer be securely protected under its proposed zone of peace and neutrality under ASEAN- but constantly being monitored and evaluated in terms of the practice of democracy and civil liberties including in education.

In summary, it can be concluded from the above deliberation on the general response of Malaysia to the international movement in education for civic and democratic citizenship is that it is *a reactionary or reflexive move* by Malaysia to appease external forces, especially the international watchdog for democracy such as Freedom House. Nevertheless, the strong national character, as a means to maintain the hegemony of the ruling elite, still manifests in the practice of Civic and Citizenship Education domestically. This is elaborated in the next sub-section.

Discourse on Education for Democratic Citizenship in Malaysia: Ambivalence and Silence

Reflecting on the response of Malaysia to the international resurgence in the field of education for civic and citizenship, what is most striking is that no major civic education inquiry has been conducted. Malaysia did not participate in the large scale international comparative studies of civic education, the IEA Civic Study in 1975 as well as in 1999. In the domestic front, government policies have been enunciated, curriculum projects initiated, however there is no corresponding commencement of research projects or national conferences. Similarly, the literature on civic and citizenship education saw no expansion as what is happening in other countries like Australia, UK and the US.

Civic and Citizenship Education as a formal school curriculum was reintroduced in 2005. However, there has been virtually no contestation or discussion in the educational world or the wider public about civic and citizenship education, similar to that which commonly happens in other parts of the world. This may be because political correctness is so deeply embedded (Weiss & Saliha Hassaan, 2002) that it has silenced discussion in this polemic and potentially controversial topic. It seems there is a wide spread apathy towards the pursuit of democracy as an ideal, and towards the ongoing indoctrination through the communitarianism view of ideal citizenry in formal, informal and non-formal education.

As described in the previous sections, the state has always served as the sole definer of nationhood and citizenship in Malaysia. There is a strong, controlling political agenda, in every official document, especially on education policy that serves to shape changes in the approved directions. In order to steel the populace to cope with internal and external threats, apparently a 'communitarian' ideology has been adopted for Civic and Citizenship Education, especially in the promotion of shared values. An ideological consensus is expected, and *Rukunegara* is the most fundamental of the top-down and imposed 'shared values'. *Rukunegara* has served as the bedrock of the whole notion of Civic and Citizenship Education specifically, and the national education system of Malaysia generally. The implicit and explicit message in the social and political milieu in Malaysia is a call for a system of human rights based on some kind of 'Asian Values' (Verma, 2002; Lee, 2004; Loh & Khoo, 2002) and that the survival of Malaysia as a nation can only be achieved through consensus by all sectors in society. Translated into the education system, this is manifested as a positive social agenda to inculcate cultural and religious pluralism and tolerance by socialising students to a common set of values and aspirations. At the same time, there is also an inherent political agenda in place, emphasising loyalty and obedience to the incumbent regime and administration (Brown, 2007).

The deliberation process on issues of national concern which should be the bedrock of democracy in modern societies is not promoted but rather prohibited in Malaysian society, in schools and even in universities and colleges. Educators and academicians or scholars alike are constrained by institutional limits placed on them by the state. Since 2002, all civil servants including academics and students of public higher

education institution are made to sign a pledge of loyalty (*Akujanki*) which is an oath of good conduct, whereby signatories are to heed all existing and future government directives and orders, as '*an officer who goes against or criticises a government policy will undermine the integrity and stability of the civil service as a whole*' (FIDH & OMCT, 2003, p.16). Under such climate of fear, educators or scholars show an unwillingness to broach contentious issues, including social justice and human rights.

The general public as a whole is even less critical of the issues under the politics of developmentalism (Loh & Khoo, 2002). Malaysians generally are willing to accept a trade-off between democracy and civil liberty on the one hand, and social order, stability and economic development on the other.

The Practice of Education for Civic and Democratic Citizenship in Malaysia

As mentioned before, in 2005 Citizenship and Civic Education has been reintroduced into the formal curriculum for primary and secondary schools. However, a closer examination of the curricula reveals that it is ambiguous and paradoxical in terms of content and philosophy.

In terms of content, the newly introduced CCE is actually similar to the existing Moral Education and History curriculum. There is no mention of the principle of 'democracy' per se, nor of social justice, civil liberties, empowering youth, analytical questioning or giving youth a say in decision-making. CCE in the context of Malaysia thus seems to be values inculcation and an acceptance of the status quo, similar to many Asian countries. A single dominant, unquestioning perspective is apparent from the primary through to the university curriculum pertaining to civic and citizenship education, in Civic and Citizenship Education, as well as other related subjects such as Local Studies (Primary school), History (Secondary school), Moral Education (Primary & Secondary school), General Studies (Pre-University), Malaysian Studies (University), Ethnic Relation (University). This has been observed by Kennedy and Fairbrother (2004), who concluded that Asian citizenship education (in the case of this study, Malaysia) is characterised more by conceptions of moral virtues and personal values than by civic and public values.

This approach to civic and citizenship education clearly works against the inculcation of critical thinking which has been overtly spelled out in the official documents for these subjects, for example in the curriculum specification for the subjects issued by the Ministry of Education/Curriculum Development Council. The emphasis on critical thinking in each official documents on the formal curriculum in civic and citizenship education as well as other related subject, clearly does not accommodate the critique of the political economy and society. Conception of democracy in these formal school curricula is specifically tailored for a Malaysian viewpoint, or more precisely a Malaysian ruling elite viewpoint. Children are socialised into unquestioning acceptance of electoral and other practices of democracy unique to Malaysia. Critical historical incidents are unambiguously couched in the official, approved narrative, even in the university curriculum.

It is quite apparent at this juncture that CIVITAS International and Centre for Civic Education has been trying to exert order and hegemony (to a certain extent) to the world including Malaysia with regard to education for civic and citizenship. Meanwhile, Malaysia, a relatively young nation, on the road to consolidation of nationhood, has attempted to articulate and practise a form of 'Malaysian' civic and citizenship education and civic culture, as a response to, and in rejection of, Western liberal democratic models. The Malaysian efforts with regard to civic and citizenship education from the 1990s has been deliberately contrived to display some 'convergence' with the tenets of Western notion of education for democratic citizenship, as a commitment toward internationalism. At the same time though, there is an implicit form of resistance to it, manifested in the form of not participating in the IEA Civic Study, and making sure that the actual practice and implementation of Civic and Citizenship Education reflects national character, despite the global agenda set by CIVITAS International.

3.8 Conclusion

Civic ideal and the model of civic education is relative to regime type. How one thinks about the formation of democratic citizens depends on the specific conception of democracy embraced (March & Olsen, 2000). As a semi-democratic regime adopting soft-authoritarianism, a centralized top-down national education system and a general public embracing developmentalism over liberalism, it is therefore not surprisingly that the civic culture and the version of civic and citizenship education in Malaysia is manifested in a way that seems a disjuncture to the grand narrative of civic culture and civic and citizenship education as promoted globally.

Chapter Four

A Review of Measurement Issues in Social Science

4.1 Preamble

In the preceding two chapters, the qualitative and substantive structure of the study has been established. Chapter Two deals specifically with the conceptualization of youth civic development based on the existing literature, while Chapter Three concentrates on the delineation of the contextual environment for youth civic development in Malaysia.

This chapter seeks to justify the adoption of the Rasch measurement paradigm, framework and models for the measurement of youth civic development outcome variables

4.2 Introduction

As long as primitive counts and raw scores are routinely mistaken for measures by our colleagues in social, educational, and health research, there is no hope of their professional activities ever developing into a reliable or useful science .

Wright BD (1999)

In its broadest sense, science refers to any system of objective knowledge. In a more restricted sense, science refers to a system of acquiring knowledge based on scientific methods, as well as to the organized body of knowledge gained through such research.

The status of social science as an empirical science has been a matter of debate in the 20th century. Social and behavioral sciences very often are accused by critics of being pathological science or pseudoscience, and nothing more than transient descriptions of never to be re-encountered situations which are easy to contradict with almost every replication (Wright, 1997). In the view of some researchers, one of the reasons behind the confusion and uncertainty in social science research is “numerical ambiguity” (Wright, 1997). As indicated by Wright (1997), defining and perceiving ‘measurement’ as mere ‘assignment of numbers to observed phenomena’, social scientists very often fail to distinguish between the numbers and their implied arithmetical meaning for the calculation of differences, means, variances or regressions.

In this chapter, literature on the development of the science of measurement, focusing on the contribution of the Rasch models. The role and position of the Rasch measurement framework, paradigm and models in social science research is reviewed briefly and discussed.

4.3 The Role of Measurement in the Physical and Social Sciences

The importance of the definition of measurement was first highlighted by the report of British Ferguson Committee in 1932. The committee was set up by British Association of the Advancement of Science to investigate the possibility of quantitatively estimating sensory events. It was then that Stevens (1946) responded by proposing a new definition for measurement in social science, as ‘the assignment of numbers to objects or events according to some rule’. On the other hand, there was also an alternative view that there should be in no sense a difference between measurement in the social sciences and the physical sciences, which implies that social scientists should strive to meet the necessary criteria for measurement as their counterparts in the physical sciences do (Reese, 1943).

The importance of measurement to social science research is captured by Hauser (1969) who lamented that social science researchers have been plagued by inadequate measurement, more than inadequate concepts or hypotheses. According to Hauser the inadequacy in measurement has prevented fuller explanations of the variances in social science research. The realization of the importance of measurement to social science research is manifested in the growth and expansion of psychometrics as a discipline, specifically dealing with theory and techniques for measuring social and psychological attributes.

The dominant framework of analysis or approach to measurement in social behavioural sciences is based on the assumption that there is a direct relationship between observations in the form of counts, ratings, and scores and the latent trait of interest. This is the result of the influence, though implicitly, of Stevens’ definition of measurement for the social sciences. Arithmetic operations are performed on these observations without realizing that arithmetic done with numerical labels of counts, scores and ranks can be misleading (Wright, 1997).

4.4 Limitations of Ordinal Observations

Measurement are numbers. But not all numbers are measures.

Wright (1997a)

The most fundamental issue that often fails to be recognized in research on measurement is ‘entity ambiguity’ (Wright, 1997a), or uncertainty with respect to what is being counted in the raw data collected using ordered response categories such as ‘always/usually/sometimes/never’ or ‘strongly disagree /disagree /agree/ strongly agree’. These raw data are observations. They are, at most, indications for a possible measure. The critical question is whether there is a direct correspondence between the raw data that have been collected, and the intended attribute or latent trait.

In addition, the spacing between these numerical labels are vague (Wright, 1997). We know that a rating of ‘1’ for Disagree is more than a rating of ‘0’ for Strongly Disagree, but we do not know how much more. Similarly, we are not sure whether the distance or difference between a rating of ‘1’ and ‘0’ is the same as that of ‘2’ and ‘1’ or ‘3’ and ‘2’. Raw scores are derived from the counting of ratings, hence a similar problem as described above is prevalent.

From a statistical and mathematical point of view, categorical and ordinal scales are not linear (Wright, 1997). For categorical and ordinal scales, there would be an increasing function of the latent trait, but they would not be linearly related to it. They are restricted to occur between none and all. They are flawed because they are biased against extreme scores and in favour of the centre scores, creating conditions which are commonly termed as floor and ceiling effects. This, in turn, indicates that raw scores are target biased and sample dependent (Wright & Stone, 1979; Wright & Masters, 1982; Wright & Linacre, 1989).

Most importantly, raw data or raw scores are ordinal observation that are also weak in terms of statistical rigour because powerful parametric statistical tools, such as analyses of variance and covariance, or statistical tools based on product-moment correlations such as multiple regression and factor analysis, are not feasible for ordinal data (Preece, 2002).

Based on the above, it can be concluded that treating raw data from Likert-type response scales as interval scales and proceeding with parametric statistical analysis risks invalid and misleading inferences.

4.5 The Characteristics of Objective Fundamental Measurement

As mentioned earlier, to achieve the goal of objective measurement in the social sciences, researchers need to construct performance or attitudinal measures with criteria similar to those in the physical sciences. These criteria are invariance, unidimensionality and local independence (Wright, 1997a & b). In the measurement literature, this is commonly termed as the fundamental measurement or additive conjoint measurement.

For attributes that are intangible, measures are inferences based on the observations/raw data. However, there are some obstacles that stand between the raw data and stable, coherent and valid inference. They are identified as: uncertainty with regard to the relationship between the raw data collected and the latent trait that we want to measure, distortion in the transition from observation to conceptualization due to nonlinearity of scale, confusion as a result of interdependencies due to the complexity of latent trait under investigation, and finally ambiguity in terms of having no non-arbitrary way to determine exactly which particular definitions of existential entities are the ‘right’ ones to count (Wright, 1997a & b). The first obstacle is to do with the understanding of response structure; the second is the issue of linearity of scale; the third is about local dependency and/or unidimensionality; the fourth concerns construct operationalization and internal consistency of items.

In the case of educational and psychological measurement, there is only a probabilistic relationship between the latent trait being measured (e.g. civic engagement) and the observable outcome (responses for items on the scale) due to response error. Therefore, social science measurement is performed indirectly by probabilistic inference.

As a conclusion for this section on the characteristics of measures, for any arithmetic of statistical analysis to be useful, it must be done with equal interval, constant unit, linear measures.

4.6 Achieving the Goal of Objective Fundamental Measurement in Social Science

One effective way of transcending the problems described in the preceding sections and achieving the goal of objective fundamental measurement is through the routine application of a simple mathematical model which constructs abstract linear measures from the concrete raw data. The framework of analysis is as depicted in Figure 4.1.

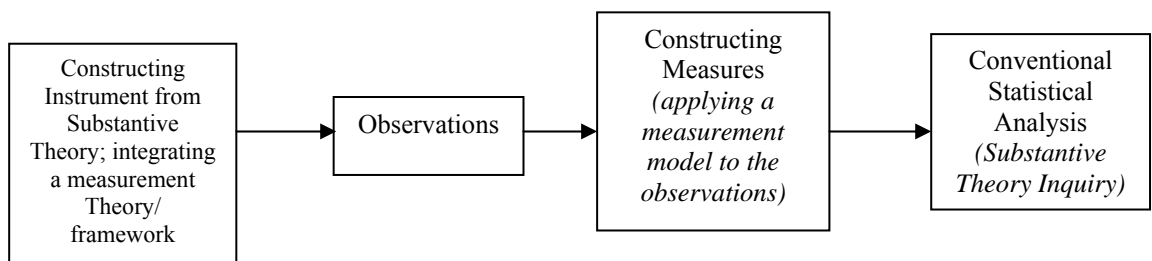


Figure 4.1 Framework of Analysis for Objective Fundamental Measurement

A critical factor in ensuring objective fundamental measurement is to consider the characteristics of fundamental measurement during the instrument development stage. This is an essential stage which helps avoid the ambiguity and confusion as a result of interdependencies or multidimensionality test scores, that combines performance on two or more different latent traits.

As shown in Figure 4.1, observations on qualitative manifestations of one latent trait at a time, arising from a substantive theory, on one scale are collected. In addition, a measurement model is applied on the observation data to convert the qualitative observations into linear quantities. The measurement model applied should also entail other essential features that overcome the issues of missing data, providing estimates of precision, and capacity to detect misfit. Rasch measurement models (Rasch, 1961) are formulated to solve these problems (Wright, 1997a & b). When the

data fit the model relatively well, the linear measures constructed this way will be a good enough approximation to the characteristics of fundamental measurement. They shall, at this stage, justifiably be used for further conventional statistical analysis for more substantive inquiry.

This thesis uses the Rasch class of models as a framework for instrument development, instrument refinement, and also to convert the observations into measures. The next section briefly summarizes the models that have been used to transform raw scores to measures.

4.7 Psychometric Theories on Measurement: Rasch Measurement Model

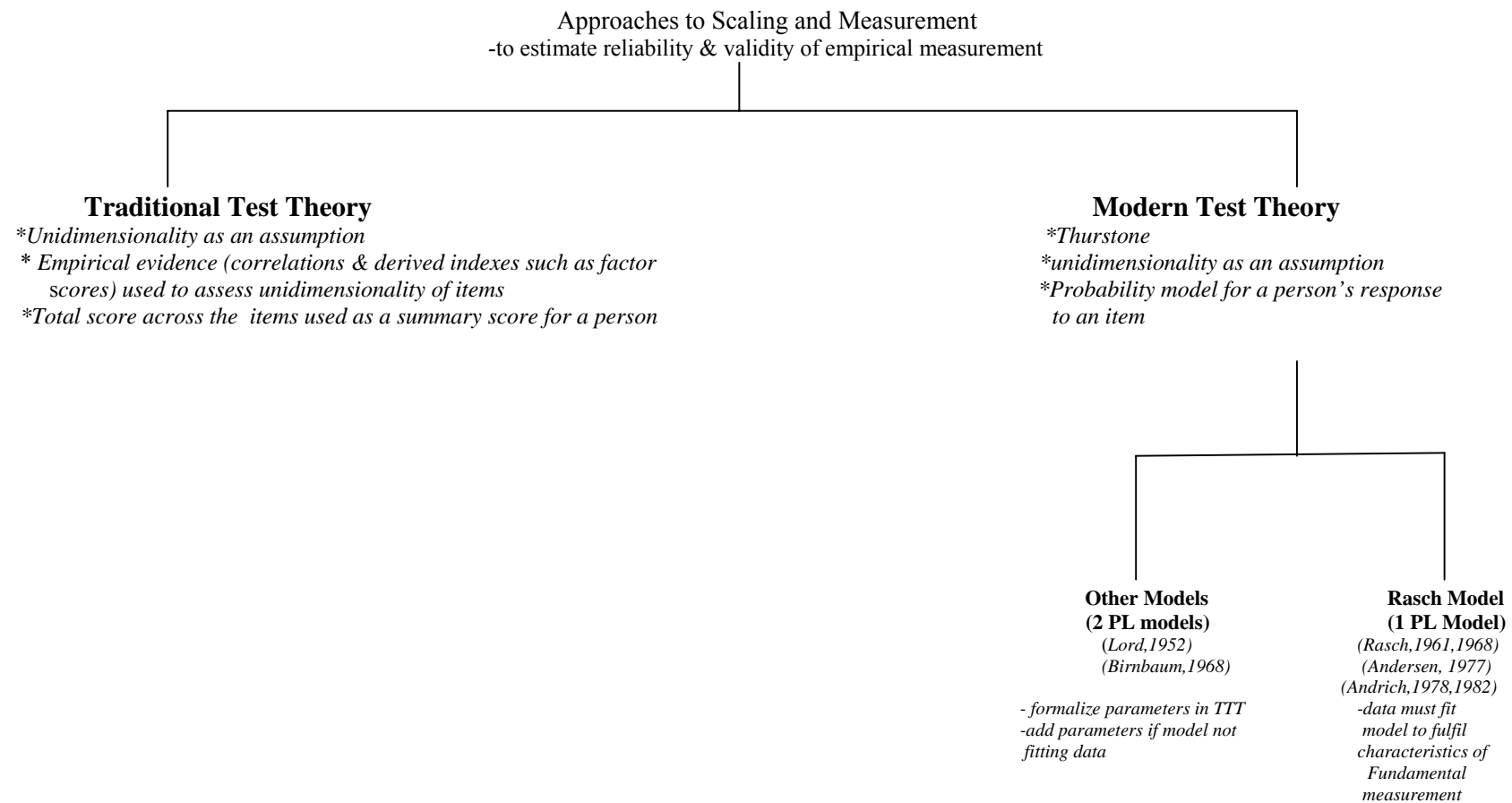


Figure 4.2 Different Approaches to Scaling and Measurement

Figure 4.2 summarises different frameworks for measurement in social sciences. They are named traditional test theory and modern test theory in terms of the time frame of their emergence. Modern test theory is also commonly known as item response theory or latent trait theory. What is common in these two frameworks is the emphasis on unidimensionality. In both cases, items are constructed to reflect a single trait. Normally more than one item is constructed for a single trait, to achieve higher precision and greater validity of measurement. In doing so, a particular trait of interest is first conceptualized, defined and operationalized from theory taken to reflect the trait and used to construct the items. This dissertation considers some of these issues in the instrument design chapter.

Traditional Test Theory

Traditional test theory takes a total test score, which is the sum of item responses, as a basis to indicate item and person statistics such as the location of a person, reliability, internal consistency, Cronbach's α , correlation, etc. The formalisation of traditional test theory is in equation (1) below:

Let x_{ni} be the response of person n to item i of a test, where x_{ni} can take the values 0, 1, 2, ... m_i . Then let $y_n = \sum_{i=1} x_{ni}$ be the total score on the test. The test may be an assessment or of an attitude or opinion. Traditional Test Theory takes this total score and assumed it to be the key indicator of a person on the variable assessed by the items. The score is taken to be arisen from the sum of a true score τ_n and an error e_n given by

$$y_n = \tau_n + e_n \quad (1)$$

where the error is assumed to be uncorrelated with the true score. Based on these assumptions, a large body of theory has been built up (Lord & Novick, 1968).

Traditional test theory has contributed to the formalisation of reliability in terms of internal consistency and the checks for unidimensionality. However, under the framework of traditional test theory, the problem of linearising raw scores is not

addressed (Wright, 1997a & b; Andrich, 2004) and it is test-dependent (Hambleton & Jones, 2005).

Modern Test Theory

Modern test theory has its origin in the work of Thurstone (1927) on both achievement and attitude measurement. Thurstone formalized a probabilistic model for the relationship between a response of a person to an item. It was a precursor to two branches of modern test theory (Andrich, 2004), one called *item response theory (IRT)* (Bock, 1997), the second called *Rasch measurement* (Wright, 1997a & b). Initially, the theory was built on dichotomous responses, and then generalized to responses in more than two ordered categories. Thurstone generally considered populations rather than individuals, but for efficiency, the concern here is immediately with the parameterization of individuals (Andrich, 1978b)

Let $X_{ni} = x_{ni} \in \{0,1\}$ be the dichotomous random variable when person n responds to item i of a test. Then in modern terminology,

$$\Pr\{X_{ni} = x_{ni}\} = f(\beta_n, \delta_i, \alpha_i) \quad (2)$$

Where β_n is the person parameter, or person measure, δ_i is the item difficulty/intensity and α_i is the discrimination of the item, where the discrimination indicates the degree of random variation in the response and taken to be a property of the item.

Item Response Theory (IRT)

Thurstone used the normal distribution for the error but since the 1960s, it has been replaced by the more tractable logistic function (Bock & Jones, 1968; Birnbaum, 1968). The standard model for the case of dichotomous responses, referred to as the two parameter logistic (2PL) takes the form

$$\Pr\{X_{ni} = x_{ni}\} = \frac{e^{\alpha_i(\beta_n - \delta_i)}}{1 + e^{\alpha_i(\beta_n - \delta_i)}} \quad (3)$$

A special case of the model takes the form

$$\Pr\{X_{ni} = x_{ni}\} = \frac{e^{(\beta_n - \delta_i)}}{1 + e^{(\beta_n - \delta_i)}} \quad (4)$$

where $\alpha_i = 1$ is set to be common for all items. This is commonly termed as the 1PL model in IRT. As reviewed shortly, this is the model for dichotomous responses in Rasch measurement.

Within IRT, however, the models are used to describe the data, and if the 1PL model does not fit the data, then the 2 PL model is considered. For achievement testing, a third parameter, the guessing parameter, is added to become the 3PL model. This is a traditional statistical paradigm of searching for a model to account for the data (Andrich, 2004). A typical generalization of this model for ordered categorical data is that of the graded response model, again based on a generalization of Thurstone to ordered categorical data, where the normal error is replaced by the logistic (Samejima, 1969).

Rasch Measurement

In his concern about the fundamentals of measurement in educational, psychological and sociological variables, Thurstone also made the case for the scale values of the items to be invariant, with respect to the persons whose responses are used to estimate them.

If the scale is to be regarded as valid, the scale values of the statements should not be affected by the opinions of the people who help to construct it. This may turn out to be a severe test in practice, but the scaling method must stand such a test before it can be accepted as being more than a description of the people who construct the scale.

(Thurstone, 1959, p.228)

Working independently, Georg Rasch formalized a similar criterion for invariance in measurement,

The comparison between two stimuli should be independent of which particular individuals were instrumental for the comparison; and it should also be independent of which other stimuli within the considered class were or might also have been compared.

Symmetrically, a comparison between two individuals should also be independent of which particular stimuli within the class considered were instrumental for comparison; and it should also be independent of which other individuals were also compared, on the same or on some other occasion.

(Rasch, 1961, p.322)

From this requirement, Rasch derived a model that had the invariance property as an integral part of the model. For dichotomous data it is, algebraically, the 1PL model (Equation 4). However, it is based on a different rationale from mere description of data, rather it is based on the requirement of invariance. Thus, the model is not used merely to describe data, but as a criterion for data and a model to which data should fit. This is a major difference between the Rasch paradigm and that of IRT.

Because this is the model and paradigm used to assess the quality of measurements in this thesis, this paradigm is briefly elaborated here.

Rasch Measurement Paradigm

The Rasch Model is based on a measurement philosophy or paradigm, with a concern to establish a basis for items and test as a whole to meet a set of *apriori requirements of invariance*. These *apriori* requirements of invariance are established in the form of a statistical model and the statistical model used as a means of quality control and for scaling of items (Wilson, 2002). This is in contrast to most common alternative approaches in measurement, including other IRT models where statistical models serve to describe the item and data. In the traditional approach, the statistical model must fit the data generated by the scale and items. If it is not the case, then better or more complicated statistical model with more parameters should be sought.

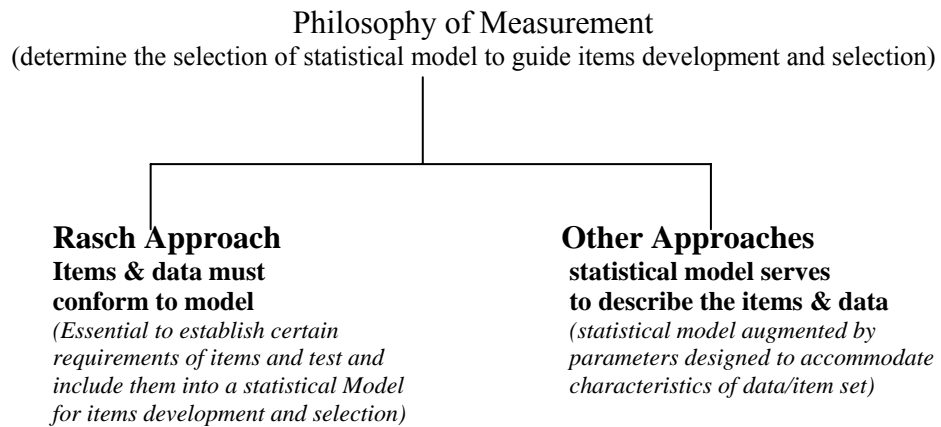


Figure 4.3 Philosophy of Measurement: A Comparison between Rasch and Alternative Approaches

In contrast, in the Rasch paradigm, where the model serves as a criterion, when the data do not fit the model, data are reconsidered, pertaining to the construct, the questions/items, item format and administration. This paradigm of having data fit the model is consistent with Kuhn's analysis of the foundation of measurement in science (Andrich, 2004). The comparison between the Rasch approach and other approaches is summarized in Figure 4.3.

Extensions of Rasch Measurement Model: The Polytomous Rasch Model

There is only one Rasch model for unidimensional responses at the level of one person responding to a polytomous item (Rasch, 1960; Andersen, 1977, Andrich, 1978). It is an extension of the Model of Equation (4) for dichotomous responses and is here referred to as the polytomous Rasch model (PRM). The PRM is applicable to the use of Likert scales, grading in educational assessment, and scoring of performances by judges. When the response categories are the same across items, the specifications derived from Rasch Model has been called the 'rating scale model' (Andrich, 1978; 1995). For the case where the response categories are different across items, the Rasch Model has been called the 'partial credit model' (Masters, 1982).

The PRM is expressed in the form

$$\Pr\{X_{ni} = x\} = \frac{1}{\gamma_{ni}} \exp(\kappa_{xi} + x(\beta_n - \delta_i)) \quad (5)$$

in which $X_{ni} = x \in \{0, 1, 2, \dots, m_i\}$ is a random integer variable that scores the successive ordered categories, $\kappa_{xi} = -\tau_{1i} - \tau_{2i} \dots - \tau_{xi}$ are coefficients of the successive categories expressed in terms of successive thresholds $\tau_{xi}; x = 1, 2, \dots, m_i$ which partition the latent continuum of item i into $m_i + 1$ ordered categories, and β_n and δ_i are the locations of item i and person n on the same continuum (Andrich, 1985; Andrich, de Jong & Sheridan, 1997). Figure 4.4 shows the category characteristic curves (CCC) for the case of five categories and four thresholds.

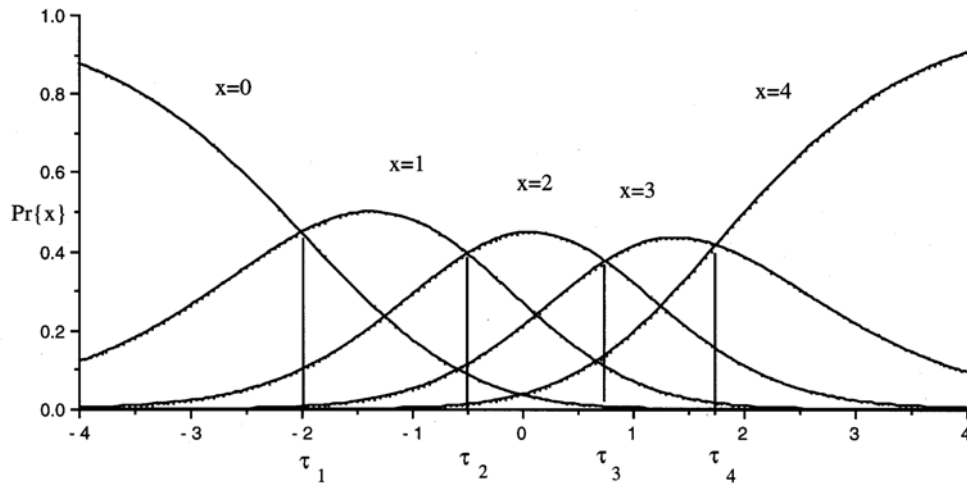


Figure 4.4 Example of Category Characteristic Curves for An Item with Five Response Categories

Application of the PRM for scaling provides diagnostic information regarding how well the items or questions on assessments work of an instrument work together to measure the ability or trait.

The Rasch model and its specifications are not meant to replace conventional statistical analysis in examining relationships between constructs or variables.

Instead, the Rasch model and Rasch analysis are complementary to the use of statistical analysis or modelling that requires interval-level measurements. The purpose of applying the Rasch model is to obtain such measurements to enhance the statistical validity of conventional statistical analysis and modelling.

4.8 Rasch Measurement Model and Validity in Social Science Measurement

Messick's framework of validity as summarized by Linacre (2004) in Table 4.1, provides a comprehensive framework in current educational and psychological measurement.

Table 4.1 Samuel Messick's Conceptualization of Validity (Linacre, 2004)

		<i>Purpose</i>	
		<i>Interpretation</i>	<i>Use</i>
<i>Justification</i>	<i>Evidence</i>	Construct validity Content validity Face validity	Utility Predictive validity Concurrent validity Criterion-oriented validity Statistical reliability
	<i>Consequence</i>	Value implications	Social consequences

Within this comprehensive framework of validity, only construct validity is strictly within the control of test constructor/survey instrument developer (Linacre, 2004).

By ensuring the invariance of item calibration and person estimation across a measurement context, the issue of validity is examined through measurement analysis based on the Rasch Model. Measurement analysis based on the Rasch Model provides a comprehensive view of validity as posited by Messick (1995), integrating the aspects of content, criteria and consequences into a construct framework for empirical testing of rational hypotheses about score meaning and score utility (Bond, 2004).

In terms of the substantive content, the paradigm of the Rasch Model requires the extensive qualitative understandings of the latent trait under investigation. In other

words, there must be a substantive theory underlying the conceptualisation, quantification and interpretation of the construct under investigation. This is consistent with Thomas Kuhn's (1977) presentation of the role of measurement, "*The road from scientific law to scientific measurement can rarely be travelled in the reverse direction*" (p.189-171 as quoted in Andrich, 1998, p.627-629). In this regard, content validity is an initial screening device, normally through expert reviewing of the items/instruments/tests. It verifies that extraneous material has been omitted, and that the test is representative of all relevant material.

Messick also posits that all measurement should not only be construct-referenced (through substantive construct theory), but validity of measurement must also include reference to the empirical or internal consistency (Messick, 1995). This is exactly the matter of interest in applying Rasch analysis, i.e. to establish the internal structure of the test/survey data, based on statistical analysis on the relationship between the responses to different test items. The empirical and statistical evidence of unidimensionality when there is a overall scale fit and individual item fit to the Rasch Model is an evidence of construct validity in terms of internal consistency.

In addition, Rasch measures are also powerful means of establishing the construct validity through the graphical representation of items hierarchy. The hierarchy of item difficulties defines what is being measured, therefore it is important evidence of construct validity. When the ordering of the items difficulty match the intentions of the instrument developer (derived from substantive construct theory), as well as the potential audience/consumer of the test results, the construct validity is assured (Wright & Stone, 1979). It is important, therefore, to take into consideration the requirement of the Rasch Measurement Model even prior to data collection, to have in mind the intended item difficulty order, as a benchmark for comparison with the empirical/observed item difficulty order.

4.9 Rasch Analysis Procedures

This section describes possible explicit steps in the Rasch analysis of a set of items. Rasch analysis or Rasch scaling is done based on an underlying assumption that a respondent's attitude intensity for attitudinal survey or level of ability in performance test interacts with an item's attitudinal intensity or difficulty to assign a certain score, to produce an observed outcome (Linacre, 2002). What happens during Rasch analysis is that a probability expression will be calculated based on the Rasch Model and this is used to combine any person's estimated measure with any item's estimated measure to produce expected response values. These values can then be compared with the observed responses to detect misfitting responses and indicate potentially problematic items. Moreover, person and item measures have standard error estimates for each discrete raw score, allowing for a reliability coefficient to be calculated for the instrument and the respondents (Smith, 2000; Wright, 1997; Wright & Masters, 1982).

Ideally, during the process of Rasch analysis of the raw data, the researcher should be in control when accumulating evidence of the validity of the responses, based on substantive understanding on measurement theory as well as the theories on the structure of constructs under investigation. No one single statistic is generally enough to decide whether a set of data fits the model for the purpose. Instead, each analysis is a case study in determining the diagnostic evidence for the internal consistency and validity of the data. Statistical and graphical evidence are used simultaneously and interactively, and not mechanistically and sequentially, in making different decisions, such as whether to discard or modify an item. Often time, there is no simple "yes" or "no" answer. The researcher must use professional judgment by considering all the evidence, statistical, graphical and conceptual, in making decisions based on evidence produced by a Rasch analysis (RUMM Laboratory, 2004).

Statistical and graphical tests are used to evaluate the correspondence or fit of data with the model. Certain tests are global or for the test or scale as a whole, while others focus on specific items or people. The reliability of a test or survey can be increased post-hoc through the elimination of items with poor fit to the model, and

on certain instances, problems can be corrected post-hoc based on the information generated during Rasch analysis. In modern test theory, the person separation index is used instead of reliability indices. However, the person separation index is analogous to a reliability index. The separation index is a summary of the genuine separation as a ratio to separation including measurement error.

Parallel to the philosophy of the Rasch Measurement, a misfit between data and the model serves to identify anomalies. A misfit which is identified during the procedures of Rasch analysis are used as evidence in identifying potential problems with the data that need to be studied and understood (Andrich, 2004; Allerup, 1999). Through this approach, very often valuable ‘end point’ information for important conclusive statements are discovered (Allerup, 1999), which leads to the construction of more valid and reliable tests.

Item Calibration

One aspect of Rasch analysis is analogous to constructing a ruler based on the data of a test or survey questionnaire. This is achieved through ‘item calibration’ or defining the hierarchical order of attitudinal intensity or difficulty of the items along the continuum of the latent construct under investigation as a log odds ratio which is called a logit (log -odd unit).

Item calibration processes contributes to insights into the quality of the measurement, in terms of the reliability, validity and precision of the survey items and responses.

Person Estimation

In Rasch modelling, the parameterization of people and items are done simultaneously on the same linear measurement scale, based on conditional maximum likelihood estimation. Through conditional maximum likelihood estimation, the person parameter is eliminated in the process of parameterization. Therefore, raw scores become sufficient statistics because raw scores contains all the information about the persons and the items (Andrich, 1988). Rasch Model is the only IRT model where a sufficient statistic is tenable. As a result, Rasch modelling

or Rasch analysis provides a basis and justification for obtaining person locations on a continuum from total scores on assessments/rating scale survey.

In applying the Rasch model, item locations are often scaled first, based on the above method. Person estimation in Rasch analysis involves estimating the location of person on the linear measurement scale for the latent trait, to indicate the amount of the latent trait possess by the person. In this way, person estimation in Rasch analysis is analogous to making inference on the ability/attitudinal intensity of a person based on the response to items.

Thresholds Analysis

The polytomous Rasch model offers unique diagnostic opportunities for the hypothesis pertaining to the intended ordering of the response categories as reflected in the data (Andrich 1995a, 1995b). Threshold in Rasch analysis refers to the point between two adjacent response categories where either response is equally probable. For a given item the number of thresholds is always one less than the number of response options. Threshold ordering is part of the specification of invariance in objective measurement. Threshold analysis therefore serves to provide evidence on whether the response categories are ordered in the sense that they can be mapped onto successive intervals of the latent trait.

Threshold analysis is part of Rasch item analysis whereby indicators of invariance for ordered response categories are examined for each items. When the estimates of the thresholds defining the categories in an item are ordered as required, there will be distinct regions in the category probability curves as shown in Figure 4.4.

On the other hand, when they are disordered as shown in Figure 4.5, the thresholds are twisted and leave regions of the continuum undefined. There will also be cases where for example, a person who is located at around 0 logits less likely to respond in category 2 than in categories 1, 3 and 4. This is a concrete illustration of a set of categories not working empirically as intended and not constituting increasing levels of the trait as required by the model.

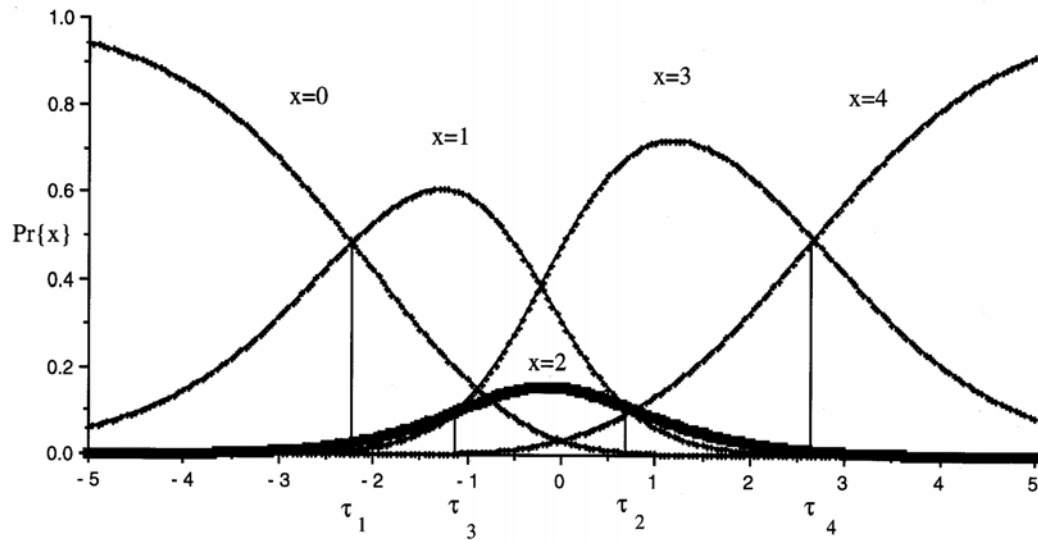


Figure 4.5 Category Characteristic Curve for An Item with Disordered Thresholds

Disordered thresholds are usually resolved simply by collapsing response categories where disordered thresholds occur which normally improves the overall fit of item to the model. In collapsing response categories, researcher may use graphical illustrations generated by RUMM2020 program (Andrich, Sheridan, Luo, 2004), namely the threshold probability curves, as shown in an example in Figure 4.6.

Figure 4.6 shows the conditional probabilities of a response in category x , conditional on the response being in $x-1$ or x . Then, if the observed conditional proportions do not follow the theoretical curve (in particular showing lack of discrimination), then the categories $x-1$ and x may justifiably be combined.

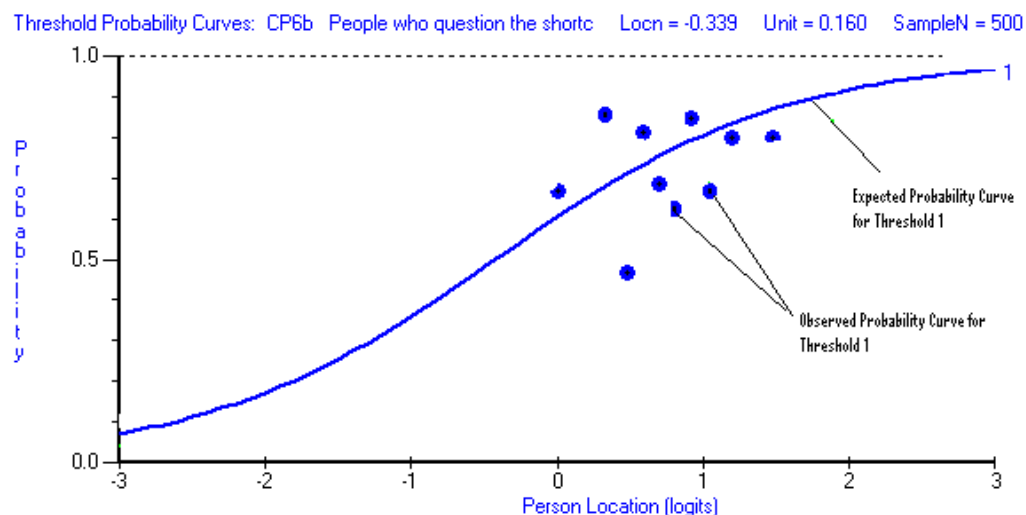


Figure 4.6 Example of Threshold Probability Curves An Item

By comparing the observed thresholds with the theoretical thresholds, the problematic thresholds will be flagged. In addition to this, researcher will also normally takes into consideration the conceptual meaning of the response categories in accounting for the disordered thresholds, especially in rewording the new collapsed categories.

In order to judge whether additional items could be retained through a revision of the response categories complementary analyses by means of qualitative interviews might be useful. Such interviews would facilitate the understanding of the ways different groups of individuals perceive and internalise different response categories in relation to the items. In particular, it would be instructive to check whether respondents thought that those items with reversed thresholds created difficulties for them in making a choice.

When rescoring disordered thresholds by collapsing some of the adjacent thresholds or eliminating items with disordered items from the scale, it is important to keep track of the change in the reliability (in terms of PSI) to make sure that the loss of precision in measurement due to the procedure/s is negligible (Hagquist & Andrich, 2004a & b). In making the decision of whether to accept the tradeoff between maintaining invariance across response categories and the loss of precision, it is

important to note that when there is threshold reversal, the precision that is apparent from the statistical formula cannot be taken at face value.

Fit Analysis

Fit analysis serves the purpose of providing evidence of anomalies pertaining to item functioning, specifically item discrimination.

The software RUMM 2020 (Andrich, Sheridan, & Luo, 2004) used in this dissertation project, provides three overall fit statistics. Two are item-person interaction statistics transformed to approximate a z- score, representing a standardized distribution where perfect fit to the model would have a mean of approximately zero and a standard deviation of 1, one for items and one for persons. The third overall fit statistic is an item-trait interaction statistic reported as a Chi-Square, reflecting the property of invariance across the trait. A significant Chi-Square indicates that the hierarchical ordering of the items varies across the trait, so the required property of invariance is compromised.

In interpreting the fit statistics, it is important to take note that any test of fit is sensitive to the relative locations of the person and item parameters and to the sample size. For example, when DIF is examined by the application of analysis of variance (ANOVA), many tests of fit are conducted among items and within items. This will increase the possibility of type 1 error (Hagquist & Andrich, 2004a & b). Another important thing that the researcher using the Rasch model for item analysis is cautioned of is that, the test of fit conducted with the Rasch model indicates deviation from perfection rather than deviation from some null effect, hence items that are not perfect, but nevertheless useful for the purpose of increasing precision of person locations, will be rejected statistically given a large enough sample size (Hagquist & Andrich, 2004a & b). Therefore, when the sample size is large, graphical examinations in the form of item characteristic curves should be used as a heuristic tools, in order to judge the substantive meaning of potential misfit indicated by the formal tests.

Reliability Analysis

Rasch analyses using RUMM2020 generate the Person Separation Index (PSI) as an indicator of reliability of the scale. The Person Separation Index is analogous to Cronbach's α of traditional test theory in both values and construction (Andrich, 1982). As separation indices, PSIs are computed based on the test-retest correlation of estimates of person parameters instead of total scores as in conventional methods of deriving Cronbach's α (RUMM Laboratory, 2004).

Differential Item Functioning (DIF)

DIF occurs when different groups of people within the sample (e.g. males and females), despite possessing equal amount of the underlying characteristic being measured (same person location), respond in a different manner to an individual item. Items that give different success rates for two or more groups, at the same ability level, are said to display DIF (Holland & Wainer, 1993). When developing new tests, items displaying DIF would normally be revised or discarded (Tennant & Pallant, 2007).

One issue that has been highlighted recently pertaining to DIF in Rasch analysis is the cancellation of DIF (Borsboom, 2006). Cancellation of DIF might happen when items in a test/scale are displaying DIF in different directions, some items favouring one group, while other items favours another group. This requires that the DIF impacting items in one direction is actually compensated for by the same amount of DIF in the other direction. Thus, it is possible that in the presence of some real DIF, there is apparent DIF. In practice, DIF sometimes balances out at the scale level. This happens because, at a particular level of the latent trait, with a corresponding overall score (X), members of a particular group will have a particular success rate on an item. If there is a DIF effect against members of a particular group, their success rate will be considerably less. Under such circumstances, the overall success rate for the group as a whole needs to be compensated from elsewhere so that the group members from the group still get the score of X. This countering effect may be from one other item or from several other items. Very often the removal of one item with the most severe level of DIF may result in more DIF at the test score level. Therefore, even though a scale is made up of items that show DIF at an individual

item level, total scores can still be used meaningfully for the comparison of populations (Borsboom, 2006).

Nonetheless the issue is that compensatory DIF may not fully cancel the real DIF. Therefore it is suggested that the impact of DIF on person estimates is examined to see if the DIF makes a difference, even with fit to model expectation (Tennant & Pallant, 2007).

Precision and Targeting

Precision is related to the issue of targeting. Mistargeting happens when items are operational in a range of the latent trait dimension but most of the respondents are located in a different range. Mistargeting results in lack of precision in person and item parameter estimates and large standard errors. The reason for this is that the further apart an item and a person are, the less information the item provides about the location of the person (Fischer, 1974 as quoted in Salzberger, 2003). Mistargeting, strictly speaking, also affects the power of the test of fit (Salzberger, 2003).

Principal Component Analysis(PCA) of Residuals

A principal components analysis (PCA) of the residuals is also normally carried out to detect any signs of multidimensionality. It may be carried out at any stage of the analysis.

An ideal condition of the Rasch model is that all the information in the data be explained by the latent trait. The unexplained portion of the data is identified in residuals between the response accounted for by the model and the observed data. If the Rasch model accounts for the data, then the residuals should be random noise. In particular, the inter-item residual correlation should be zero.

Thus, particular misfit of the data to the model can be flagged through the inter-item residual correlations.

Subtest Analysis

Subtest analysis involves combining subsets of items into polytomous items, and reanalysing the responses as polytomous items (Marais & Andrich, 2008b). Subtest analysis is one way of detecting the violation of local independence in the data set (Marais & Andrich, 2008b).

Local independence, a requirement among responses in general statistical models, including the Rasch Model, can be violated in two generic ways, namely trait dependence and response dependence (Marais & Andrich, 2008a). Trait dependence happens when there are latent traits involved in the response other than the single trait specific in the Rasch model. It is therefore a violation of unidimensionality. Response dependence, on the other hand, happens when the response for one item depends on the response to the previous items in the same scale. One example of such dependence occurs as a halo effect, that is when a person makes a response on more than one item, but the responses are all governed by a single interpretation of the items by the person.

When there is concern of possible local dependency, be it trait dependence or response dependence, one way of confirming it is by comparing the reliability estimates (the Person Separation Index), from two separate analyses of the data (Andrich, 1985). First, using the analysis of all items as individual items assuming they are locally independent, and then re-running the data by combining the items hypothesized to be locally dependent as polytomous items. The case for the hypothesized local dependency is strengthened if the Person Separation Index for the second analysis is lower than the Person Separation Index from the first (Marais & Andrich, 2008b).

4.10 Conclusion

The review of literature on measurement issues in the preceding sections has pointed to the necessity of integrating a measurement theory and model in the research design, instrument development and data analysis in studies involving quantification and measurement of human characteristics. In addition, the essential characteristic of invariance of comparisons in measurement has also been highlighted. It is based on this conviction that measurement analysis based on the Rasch Model, was integrated into this study involving the measurement of youth civic development outcome variables. The Rasch model, paradigm and framework serve as a bridge between data collected and statistical exploration of the relationship between the variables. This is to enable a reunion of theory and qualitative understanding, with quantification and measurement to their mutual benefit, leading us to new and better understanding of many social psychological phenomena (Styles, 2001).

Chapter Five

Research Design: Instrument Development for the Dependent Variables

5.1 Introduction

Attention to instrument issues ... brings greater clarity to the formulation and interpretation of research questions. In the process of validating an instrument, the researcher is engaged, in a very real sense, in a reality check. He or she finds out in relatively short order how well conceptualization of problems and solutions matches with actual experience of practitioners."

(Straub, 1989, p.148).

The quotation from Straub captures well the role of instrumentation in empirical research. In the preceding Chapters Two, Three, and Four, the theoretical, conceptual and measurement issues pertaining to youth civic development have been discussed. This chapter is intended to bridge the conceptualisation and the measurement of constructs in the study by detailing the procedures involved in the development of instruments.

Firstly, general issues pertaining to measurement instruments in social sciences are discussed. This is followed by a description of the instrument development procedures for the three main instruments for the constructs of interest, namely, the Malaysian Civic Knowledge Inventory, the Malaysian Civic Disposition Inventory and the Malaysian Civic Engagement Inventory, using the heuristic model of constructing measures suggested by Wilson (2005).

5.2 Instruments for the Measurement of Youth Civic Development

The constructs of civic development outcomes are socially and culturally embedded. This holds true for their interpretations from the perspective of developmental psychology, social-psychology or political science. Existing theoretical constructs and instruments for civic development outcome variables are predominantly American artefacts (Vinken, 2003), so there is a need to de-centre studies in order to eliminate the dominance of a single country or societal context (Werner & Campbell, 1970). Taking this as a point of departure, this study has an aim to de-centre the studies of youth civic development. In so doing, however, wherever possible, existing (and preferably validated) instruments and items were adopted and/or adapted in this study to cultivate a cumulative tradition of research (Shaw & Wright, 1967). Under these circumstances, examination of construct equivalence and bias is especially critical (Craig & Douglas, 2000).

First of all, before the development of measurement instruments, the construct equivalence of youth civic development in terms of civic knowledge, civic disposition and civic engagement in other countries was examined to test the universality and generality of the psychological theories underlying these concepts. In general, the examination of the variations in attitudes and behaviour in different countries will help to broaden and refine existing concepts, and to stimulate more rigorous conceptual and operational definitions of the constructs under study (Poortinga, 1989). This is normally done in two ways. The first way of investigating construct equivalence is done after data collection using the existing instruments, through analysis of the structural configural equivalence of an instrument, such as internal consistency, using exploratory factor analysis, structural equation modelling and other statistical techniques (Doughlas & Nijssen, 2003).

The second way is to consider construct equivalence in a very early stage of the research design, in the formulation of research questions and hypotheses as well as in the conceptual framework. The second approach was adopted in this study because the main intention was to develop a reliable and valid measure of the construct in Malaysia. In this early phase of research, as described in the section on problem statements in Chapter One, it is evident that youth civic development in terms of three constructs of civic knowledge, civic disposition and civic engagement, are equally salient in Malaysia, as they are in other countries. These constructs are also expressed in somewhat similar terms in Malaysia, except for some slight variations, especially those pertaining to the ideal civic disposition expected of citizens. In addition to the above, an examination of differences in the definition of relevant aspects, and the appropriateness of item content across cultures has also been done. The findings of this preliminary research provided insights into the civic development constructs and how they might be expressed in different contexts. Most importantly, the preliminary research has provided evidence of whether existing instruments could be modified, or alternatively, a culture-specific instrument developed.

Once the instruments, namely the MCKI, MCDI and MCEI were developed, they were verified for their content validity by a panel of experts in the field of education

as well as social scientists in Malaysia. As for reliability, the instruments were pilot tested with a focus group and a sample of Malaysian undergraduates who were not involved in the main study. Item analysis using the Rasch Model was carried out on the data from the pilot study as well as the main study, to produce quantitative evidence for the confirmatory construct validity and reliability.

It is important to reiterate that it is NOT the intention of this study to establish the typology of civic knowledge, civic disposition and civic engagement as is commonly done in studies that focused only on one particular aspect. Instead, each of the three civic development variables of interest was conceptualized as a unidimensional continuum. This is first of all due to the design of this study that emphasizes the investigation of youth civic development as a whole to provide an overall view. Therefore it is essential to include a wide spectrum of items that characterize each of the civic knowledge, civic disposition and civic engagement constructs. In order to fulfil the requirement for breadth of coverage, it is impossible to achieve depth for each category without increasing the number of items for each category, which would in turn add to the stress of answering the questionnaires and hence affect the quality of responses from the respondents. Consequently, without a substantial number of items to target the depth of each category of items it is difficult to derive a coherent and clear typology.

5.3 Framework for Instrument Development

The purpose of constructing instruments is to obtain measures of the relevant constructs. The approach taken for the instrument development in this study arises from the conceptual framework derived from a review of existing global literature on the subject of youth civic development presented in Chapter Two, substantiated by the characteristics of national and local context described in Chapter Three. In addition, as justified in Chapter Four, the Rasch framework, paradigm and models were adopted for all stages in the instrument development procedures.

Compatible with the Rasch framework, Wilson (2005) has developed a heuristic framework in delineating the processes involved in the construction of a measure. Wilson's framework shown in Figure 5.1 captures the processes in the form of four

building blocks, namely first establishment of a *construct map*; second the *development of items* in terms of content; third, the specification of response formats for the items which is referred to as the *outcome space*, and, finally, the application of a Rasch model to convert response level data to establish a measure of a construct.

Establishing construct map requires conceptualizing a construct as unidimensional such that different location points on the underlying continuum can be specified, from less to more, weak to strong, etc. These different points reflect different levels of intensity on the continuum. They are then operationalized into items to which the relevant persons can respond. As part of the items' development, it is necessary to designate the outcome space, that is, to specify the response categories of each item. Finally a choice of the measurement model to convert the scored item responses into measures which are the locations along the construct map. In summary, the first two building blocks deal with the definition of the construct itself and the creation of items to tap into it. The last two building blocks deal with the use of a model to calibrate item responses into item locations and then how to combine the responses and item calibrations into a person measure on the construct.

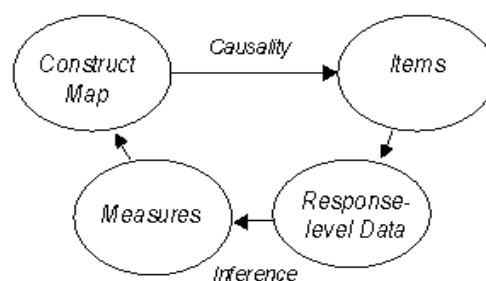


Figure 5.1 The Four Building Blocks of Instrument Development (Wilson, 2005)

As shown in Figure 5.1, the process of instrument development is cyclical. On the one hand the construct map, item development, outcome space delineation, and data analysis based on Rasch modelling, provide measures which help to answer the research questions of interest. At the same time, the data analysis stage provides reciprocal insights into the strengths and weaknesses of the construct map and the items. This cyclical process reflects the simultaneous and integral role that the

process of instrument development contributes to better understanding of the construct.

The application of Wilson's (2005) four building blocks to describe the measurement and instrument development procedures in this dissertation will be described in subsequent sections. This chapter is a continuation of Chapters Two, Three and Four, in that it delineates and operationalizes each construct using the conceptual framework to the point where items can be generated. In addition, the instrument validation procedures and the final instruments are described.

5.4 Measuring Youth Civic Development Outcomes: The Challenges

Developing assessments for civic development presents several challenges to civic education researchers and practitioners. The first challenge concerns the choice of the assessment format. In the case of this study, student self-reported assessments through paper-pencil survey questionnaire with Likert or numbered scales were deemed to be most efficient in terms of time and financial resources for all participants.

A self-reported questionnaire is the most common and useful tool in the social and behavioural sciences (Harrison, McLaughlin & Coalter, 1996). It offers both practical and conceptual advantages to perceptual and attitudinal research (Howard, 1994). Unlike observational studies, the self-reported (Paper-pencil) questionnaire permits large samples to be surveyed in order to shed light on how different social and demographic factors intersect with the attitude, value, belief, or behaviour of interest (Northrup, 1995). Paper-pencil surveys also provide a higher degree of confidentiality and hence lessen the likelihood of social desirable responses as compared to face-to-face interviews (Schwarz & Oyserman, 2001).

However, there are criticisms of self-reported questionnaires from both interpretive/qualitative paradigm and the post-positivist/quantitative approaches. The main criticisms of self-report measures are the possibilities of response distortion (e.g. extreme/central tendency responding) and *response set* (e.g. socially desirability in responding) (Razavi, 2001). In addition, the advantages of self-report measures are

to a large extent dependent on the psychometric properties of the instruments used in survey research, in particular their reliability and validity (Schwarz & Oyserman, 2001).

Some of the limitations of self-report methodologies have been addressed in the *design* and *conduct* of the study. Distortions of responses in the self-report surveys in this study are studied through the application of Rasch model on the data. Rasch analysis allows the detection and resolving of differential item functioning for items among groups. The identification of response sets in the responses due to social desirability is also assessed through person fit statistics. In addition, when delineating the response categories, especially for the frequency scales in the MCEI, vague quantifiers such as sometimes, rarely etc, where frequency markers are relative to a respondent's expectation, were deliberately avoided. Instead, more absolute quantifiers such as *never*, *sometimes (not everyday)*, *once a day*, *more than once a day*, were used. In addition, as described in Chapter Four, the application of the Rasch model to convert response level data to interval level measures by a non-linear transformation of the total score, accounts to a large degree for the floor and ceiling effects of responses.

To create the circumstances for responding truthfully, in administering the questionnaires assurance was given to the respondents about the voluntary, confidentiality nature of their participation. Respondents were also reminded that their views mattered, that they each had something to contribute to the study, and that there were no right or wrong answers.

In using self reports, the Likert scale is a practical and familiar survey format. Statements of different intensity can be written and each statement can have a set of polytomous, ordered response categories. Importantly, the polytomous Rasch model can be applied to the responses and if the data show fit to the model, it permits testing of the hypothesis that the statements reflect increasing levels of an attitude or other single trait or dimension (Andrich, 1978). Further, the item and person estimates are on an interval scale on the continuum, and other standard statistical procedures such as regression analysis, can be applied with exogenous variables. Finally, as indicated in the cyclical model of constructing measure in Figure 5.1,

when data do not fit the model, the misfit provides information for clarifying the construct and its operationalisation in the survey instrument.

Accordingly, instruments were developed to assess each of the three dimensions of youth civic development outcome - civic knowledge, civic disposition, and civic engagement. These instruments are called the Malaysian Civic Knowledge Inventory (MCKI), the Malaysian Civic Disposition Inventory — MCDI, and the Malaysian Civic Engagement Inventory — MCEI, respectively.

However, there were limitations of time and space allowed for the administration of instruments, so each aspect could only be represented by a few key questions, the identification of which will be described in more detail later in this chapter.

As indicated above, instruments were designed with Rasch analysis planned in advance. Using the Rasch model in instrument development provides an opportunity to consider, before and after the analyses, the item positions along a continuum of item endorsement. An instrument best operationalizes a construct when the items function consistently throughout the instrument development process. This is one important aspect of the construct validity of the measurement.

Each of the instruments (MCKI, MCDI, and MCEI) was developed to measure a single main construct, where each was composed of subsets of items which measure somewhat different aspects of the main constructs. Nevertheless, the responses across all items are intended to be summed. The presence of subsets of items was intended to capture better the complexity of a main construct and increase its validity (Marais & Andrich, 2008).

Translation

The instruments for this study were prepared initially in English, while the national and official language in Malaysia is Malay Language. Thus, the survey instruments were translated into the Malay Language before they were administered to the sample. To ensure accuracy in translation, the instruments (both the English and its Malay translation version) were verified by two academics who are bilingual in the

Malay and English Languages. The instruments were also verified by a focus group of Malaysian undergraduate students studying in a Western Australian University for readability, and then piloted on a convenience sample of 42 Malaysian university students from the context of study, who were not involved in the main study.

5.5 The Conceptual Framework and the Measurement of the Constructs

Figure 5.2 which also appeared as Figure 2.8 in Chapter Two is reproduced here to reiterate the overarching conceptual framework guiding the design of this study. The part dealing with instrument development is shown in bold. In this chapter, the emphasis is on how this framework governed the instrument development.

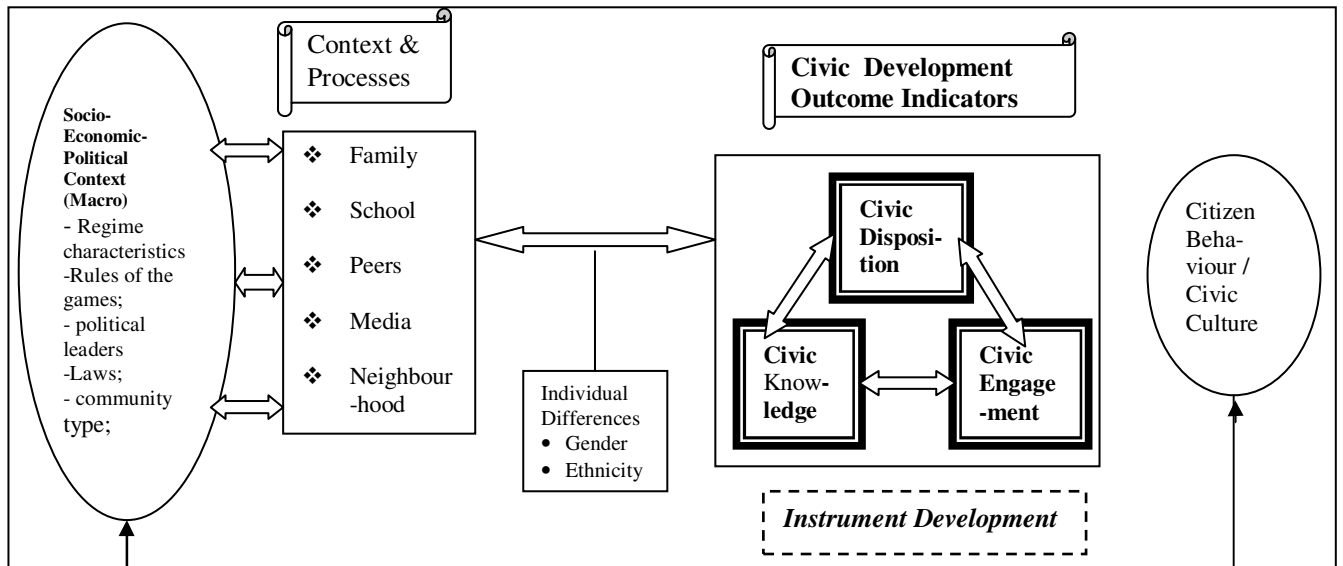


Figure 5.2 Overarching Conceptual Framework of Study

The Civic development variables of civic knowledge, civic disposition, and civic engagement were investigated as dependent variables in this study. Parallel to the Rasch models and the traditional test theory, where unidimensionality is emphasized as the requirement to justify summation of scores, each civic development variable was treated as a separate measure.

As elaborated in Chapter Two under the section on *Vygotsky's cultural historical theory of development*, the conceptualisation and interpretation of the three components of civic development is in terms of the *reciprocal causal relationship* based on Vygotsky's '*tool and result*' paradigm.

It is important to note that in the context of Malaysia, Civics and Citizenship Education as a specific subject with explicit structure and curriculum framework started in January 2005, and it is therefore, not feasible to conduct a specific assessment on the outcomes as explicated and expected in the curriculum framework. Under such circumstances, this study sought to measure the civic development outcomes of students at the university level (17 to 25 years old), by the end of their post-compulsory secondary school years and their years of university studies. This study is therefore cross-sectional, targeting measurement of constructs at one specific point of time.

Each of the three dimensions of civic knowledge, civic disposition and civic engagement are now considered in turn.

5.6 The Malaysian Civic Knowledge Inventory (MCKI)

This section provides a distillation of the key factors in the conceptualization and measurement of civic knowledge. It then maps this conceptualization with the distinctive characteristics of the same construct in the specific context of Malaysia.

Construct Map

Delli Carpini & Keeter (1996) define political knowledge as “the range of factual information about politics that is stored in long term memory” (p. 10). Hence it is distinctive from other cognitive concepts such as attitudes, values, opinions, and beliefs; from cognitive processes (problem solving, logic, reasoning, decision making); and from behavioural experiences (participation, education, media use).

In the construction of MCKI, Delli Carpini and Keeter's (1996) conceptualisation of political knowledge is adopted, where civic knowledge is taken as the range of

factual information about civic affairs that involve cognitions that are objectively verifiable. This factual information concerns principles, pivotal ideas and general examples, as well as details of the civic arrangements in Malaysia. Under this conceptualisation, an examination of the overarching learning objectives expected from the central curriculum frameworks, namely the New Primary School Curriculum (KBSR) and the New Integrated Secondary School Curriculum (KBSM), was examined and used to establish a content universe or assessment framework. This is summarized in Table 5.1.

Table 5.1 Assessment Framework: The Malaysian Civic Knowledge Inventory
(Categorisation of Declarative Knowledge on Malaysian System of Government and Society
+ Procedural Knowledge / Civic Skills)

Categories of Civic Concepts/Knowledge/Skills Embedded in National School Curriculum	Sources in National School Curriculum				
	CCE (2005)	History	General Studies	Local Studies	Moral Education
The Constitution	/	/	/	/	/
		(Theme 5,11	(obj 4; Themes 2.1; 2.2; 2.3; 3.1;3.2;3.3		
Rights and Responsibilities of citizen			/	/	/
			(obj 4; Themes 2.1.5;	(toward family and community)	
Malaysian system of government and society		/	/	/	
		(theme 11; Obj	(obj 4; themes 2.2; 2.3)	(objective 3 & 4)	
History of nation building		/	/	/	
		(F3 & F5)- Theme 5 & 6, 11; obj 2	(obj 4; Themes 2.1.3 ; 4.1; 4.3)	(yr 5 & yr 6) Obj 7	
Human Rights			/		/
			(obj 4 Themes 2.1.5)		(children, women, labour, the unfortunate, consumers)
Democracy		/	/		/
		(theme 11	(
National heroes		/		/	
		(obj 4 Theme 11		(objective 6)	
Social / Interpersonal Skills				/	
				(obj 8)	
Thinking skills		/		/	
		(obj 7, 9		(obj 8	
National Identity		/		/	
		(obj3 Theme 11		(obj 9)	
Malaysia in the context of regional /international affairs		/		/	
		(obj 6 Theme 12		(theme 12; obj 6, 9)	

/ Included

Meanwhile, existing civic knowledge items used in the 1999 IEA Civic Study and the released items from assessment in the United States, United Kingdom, Canada and Australia, as well as other published research literature were reviewed. This procedure of mapping the content universe of civic knowledge in Malaysia to that of other social cultural contexts, was to establish the extent of construct equivalence (Craig & Douglas, 2005) with these studies. In this mapping process, the different operationalizations and the relevance of the aspects were taken into account. Appropriateness of the content of items in their context was the main consideration in retaining the items. The result of this content analysis is a more compact item matrix for the MCKI as shown in Table 5.2.

Table 5.2 Civic Knowledge Items Matrix

Selected Aspects	Items
Regional / international relations	CK26, 18
National identity	CK7, *11,
National history	CK*3,*9, *29
Cognitive/Participative civic skill	CK15, 17, 22,23,
- Cognitive Skills	
- Analytical & interpretative skills	
Federal Constitution of Malaysia	CK 4, 14, *19, *21,
Knowledge about current issues	CK *1, *5, *8, *13, *25
Fundamental democratic principles	CK 2, 12, *24, *27, 30
Fundamental political processes -judiciary; government; how to participate	CK *6, *10, *16, *20, *28,

- Items written specifically for the context of study

The MCKI is an achievement test to ascertain an individual's civic knowledge competencies. The hierarchy of the civic knowledge items on the continuum is therefore reflected in the difficulty level of the items. Ideally, the items should range from the easier items to the more difficult items that require higher competency level to answer correctly. As there have been no previous studies on the level of civic knowledge of youth in the context of Malaysia, the hierarchy in difficulty for the civic knowledge items was merely an hypothesis. In the item design and instrument development stage, efforts were made to include items of different difficulty level. The results of the Rasch analysis for the pilot study and main study data indicated that even though there is considerable degree of spread of item locations along the continuum, the relative locations of the items along the continuum was somewhat different from that hypothesized. Nonetheless, for the case of the MCKI in this study,

the fact that there is in general a spread of items from easier to more difficult ones indicates that its construct validity is tenable. The relative empirical difficulties of the items are independent for purposes of better understanding the construct of civic knowledge and its operationalization.

This matrix shows the specific item numbers as they appear in the pilot study. Some items were obtained from the literature, while items constructed specifically for this study are marked with asterics. It is evident in the item matrix that the number of items across each aspect is not identical. This is because each selected aspect is given a different degree of emphasis in the curriculum framework for the national educational system.

Instrument Validation

The items written specifically for this study were first shown to scholars familiar with civic education in Malaysia (lecturers and instructors for the Unit on Malaysian Studies in Malaysian universities) for verification of content validity. Next, advice from test specialists were sought in improving the quality of the test items before they were pilot tested. A pre-pilot study was carried out on a convenience sample of 20 Malaysian students studying in Australia universities. The focus was on the suitability of items in terms of level of difficulty of item content.

After amendments based on the input from the content experts, measurement experts, and focus group in the pre-pilot study, a pilot study of the MCKI in the site was conducted, involving 42 students not sampled for the main study. Although this is an extremely small sample, the analysis was used to detect extreme anomalies that could be confirmed substantively and theoretically. MCKI questions were presented in a multiple choice format in which each has a correct answer. Therefore the data were analysed as dichotomous items, targeting on the identification of items that were redundant, those that did not fit the presumed hierarchy, and gaps in the scale. The qualitative interpretations of the results and the actions taken based on this Rasch analysis are summarized in Table 5.3. (Appendix 5.2a & b show the MCKI used in the pilot study and the revised MCKI for the main study).

Table 5.3 Modification on the MCKI Based on Item Analysis of Data from Pilot Study

Item No	Item Content (Pilot Study)	Item Content (Main Study)	Remarks
CK1	Current Issues	Current Issues	* Improvement on item stem wording and answer options (increase item difficulty –reduce the negative skew of item distribution on CK scale);
CK2	Fundamental democratic principle	Fundamental democratic principle	* item misfit; * replaced with another item * increase item difficulty;
CK5	Fundamental political process	Current issues	* replaced with new item; * increase item difficulty; * reduce clumping of items
CK8	Federal Constitution of Malaysia / Fundamental Political Process	Current Issues	* replaced with new item * low item fit; * over discrimination; * item wording (negative statement)
CK10	Fundamental democratic principle	How to participate	* replaced with new item; * low item fit * too easy * avoid clumping of items
CK13	Fundamental Political Processes	Current Issues	* negative discrimination * replaced with new item
CK14	Federal Constitution of Malaysia / Fundamental democratic principle	Federal Constitution of Malaysia / Fundamental democratic principle	* reword item * negative discrimination
CK18	Civic Skills	International Relation	*replaced with new item; * to improve item spread and targeting
CK20	Fundamental democratic principle	How to participate	* replaced with new item; * to improve item spread and targeting
CK26	National Identity	Regional Relation	* avoid clumping of items * to improve item spread and targeting
CK27	National identity	Fundamental democratic principle	* item misfit * possible cause of misfit-item testing memorization; * reword item to improve item difficulty (taxonomy)

5.7 Malaysian Civic Disposition Inventory (MCDI)

As elaborated in Chapter Two, civic disposition has been conceptualized as the disposition (in the form of attitudes and values) to engage in the public realm for the common good of a society/polity.

Construct Map

It will be recalled from Chapter 2 that civic disposition is a social construction, the product and the tool of civic culture. It is rooted in time, place and forms of government. In Malaysia, there is a National Ideology (*Rukunegara*), and its revised version, VISION 2020, which is officially regarded as the framework for civic conduct (Wicks, 1985). The overarching principles for nation building and civic development in Malaysia are summarized in Table 5.4. As shown in Table 5.4, the five overarching aspirations and guiding principles for nation building are: 1) Belief in God; 2) Loyalty to the King and the Country; 3) Upholding the constitution; 4) Rule of Law; 5) Good Behaviour and Morality. Enshrined in *Rukunegara*, these five principles are meant to be the core civic virtues to achieve the five aspirations of unity, democracy, justice, cultural liberalism and progressivism in science and technology, which are shown in Table 5.4.

With the passage of time, the national ideology was revisited and reconceptualised to keep up with national and global development. In Vision 2020, formulated in 1993, the national ideology was articulated in terms of the way forward, or the course of actions to be taken to achieve the goal of becoming a developed nation by the year 2020. The five ‘aspirations’ in *Rukunegara* were further operationalized and renamed ‘challenges’. These are shown in the second column in Table 5.4, with double headed arrows matching them to the respective statement of aspirations in *Rukunegara*. In addition, four other *challenges* were identified and included to make a total of nine *challenges*. These are shown in the lower section of the second column of Table 5.4. The four additional *challenges* are directly operationalized from the five guiding principles in *Rukunegara*. They are to be psychologically liberated; to be secure and developed; to establish a moral and ethical society; to establish a caring society and culture; and to establish a prosperous society.

Table 5.4 The Overarching Principles for Nation Building and Civic Development in Malaysia

Rukunegara (1970) Explication/documentation of National Ideology as foundation and guiding principle for multicultural Malaysian society-a reactionary measure after the 13 May 1969 incident of ethnic riots	
Five Guiding Principles: 1. Belief in God; 2. Loyalty to the King and the Country; 3. Upholding the Constitution; 4. Rule of Law; 5. Good Behaviour and Morality	
Five Aspirations (Rukunegara)	Nine challenges (Vision 2020) - to become a developed nation by 2020 Reconceptualisation of Rukunegara in facing new challenges in the new millennium to become a developed nation
1.greater unity; ←————→	1. united Malaysian nation - sense of common and shared destiny- <i>at peace with itself, territorially and ethnically integrated- living in harmony –full and fair partnership- one 'Bangsa Malaysia' with political loyalty and dedication to the nation.</i>
2.democratic way of life; ←————→	2. <i>fostering and developing a mature democratic society-</i> mature, consensual, community-oriented Malaysian democracy;
3.a just society; ←————→	3. <i>ensuring an economically just society;</i>
4.liberal approach towards rich and diverse cultural traditions; ←————→	4. <i>establishing a matured,liberal and tolerant society;</i>
5.progressive based on modern science and technology ←————→	5. <i>establishing a scientific and progressive society;</i>
	<hr style="border-top: 1px dashed red;"/> 6. <i>establishing a fully moral and ethical society*</i> 7. <i>establishing a fully caring society and a caring culture, society will come before self, strong and resilient family system.*</i> 8. <i>establishing a prosperous society*</i> 9. <i>creating a psychologically liberated, secure, and developed Malaysian Society*</i>

*not explicated in Rukunegara

Column one of Table 5.5 lists the 12 *aspects* of civic disposition for inclusion in the MCDI. These were derived from the global literature on youth civic development as discussed in Chapter Two, but framed by the overarching *principles, aspirations* and *challenges* for nation building shown in Table 5.4. The sources from which the

selection of these civic dispositional aspects was made are also summarized and explicated in column two in Table 5.5.

In summary, the construct operationalization and mapping procedures as described in the preceding sections show the civic ideal in the national context of Malaysia is, to a certain extent reflecting the characteristics of civic republicanism which focuses on the citizen performing the duties associated with the practice of citizenship (Oldfield, 1990), at least as explicated in the official mission for civic and citizenship education. This is in contrast with the tradition of liberal individualism, which defines citizenship in terms of rights and status. As a result of this civic republican orientation in the civic culture in Malaysia, civic disposition or civic virtues seem to be the main thrust of civic development emphasized in the official documents.

However, as discussed in Chapter Three, disjuncture from the officially proclaimed idealism for civic and citizenship mission is noticeable in the overall social-political milieu (pg 87 – 89); the discourse on education for democratic civic and citizenship in Malaysia (pg 94 – 96), and the practice of education for civic and democratic citizenship in the school and classroom settings (pg 96 – 98).

Table 5.5 Mapping Aspects of Civic Disposition to Conceptual/Theoretical Base

Aspects of Civic Disposition	Conceptual/Theoretical Source
Civic Self-Efficacy	<i>Social Cognitive Learning Theory</i> (Bandura, 1997) Vision 2020 Rukunegara National Philosophy of Education
Spirituality <ul style="list-style-type: none"> - Belief in God - Spiritual Commitment 	Rukunegara Vision 2020 National Philosophy of Education
Social Tolerance	Rukunegara Vision 2020 <i>4 Pillars of Knowledge</i> (Delors Report, 1996)
Civic Trust <ul style="list-style-type: none"> - Trust Towards People - Confidence towards social institutions 	<i>Social Capital Theory</i> Rukunegara Vision 2020
Affective Patriotism	Rukunegara Vision 2020 History/Local Studies/General Studies
Loyalty to Malaysia Citizenship	Rukunegara Vision 2020 History/Local Studies/General Studies
Constructive Patriotism	Global Literature on <i>Patriotism</i> (e.g. <i>Schatz, Staub & Levine, 1999</i>)
Consumer Patriotism (Loyalty to Malaysian Products)	Global Literature on <i>consumer patriotism</i> (e.g. <i>Shim & Sharma, 1987</i>) Anecdotal – e.g slogan in everyday life
Democratic Orientation <ul style="list-style-type: none"> - Support for Freedom of Expression - Support for Democratic Governance 	Rukunegara Vision 2020
Society-Before-Self Orientation Value	Vision 2020 Global Literature on civic republicanism (e.g. Oldfield, 1990) <i>Shalom Schwartz's Basic Value Theory</i> (2003)
Progressive Orientation Value	Rukunegara Vision 2020 National Philosophy of Education; Schwartz (2003) <i>Basic Human Value</i>
Morality/civility Orientation Value	Rukunegara Vision 2020 Moral Education/CCE Curriculum

After the operationalization of the construct of civic disposition in general, as summarized in Table 5.4 and 5.5, the possible hierarchical order of different aspects of civic disposition in the MCDI was considered. This hypothesized order is shown in Table 5.6. The vertical arrow indicates increasing levels of positive civic disposition from affective patriotism (the bottom row) to Civic Trust (the upper row). The underlying principle of this hypothesis is that aspects of civic disposition pertaining to the symbolic expression of feelings, values and virtues, especially those involving only the self, are easier to endorse. In other words, it requires a less positive level of civic disposition for a person to endorse a statement about affective patriotism and other altruistic civic values, than is required for a person to endorse statements about trust toward other people and institutions.

Each of the civic dispositional aspects was further operationalized into specific topics from which potential items could be formed. These are shown in the second column of Table 5.6. These topics are also considered in terms of a possible hierarchy, indicated by the horizontal at the top of Table 5.6. For example, elements of social trust as one aspect of civic disposition are ordered in terms of social/psychological distance from ‘trust towards family members’ closest in social/psychological distance, to ‘trust towards foreign migrants’ at the other extreme of social/psychological distance.

Table 5.6 Construct Map for MCDI

Aspects of Civic Disposition	Items
Civic Trust (Composite Index) - Trust Towards People - Confidence towards social institutions	<i>Family members, neighbours, schoolmates, other religious groups, other ethnic groups, different SES groups, foreign migrants</i> → <i>Religious org, charitable org., environmental org., armed forces; TV, Media, court, police, the government, parliament, civil services, political parties</i> →
Loyalty to Malaysian Products	<i>Buy whatever we like; Better buy M'sian; justifiable to buy imported one if not produced in Malaysia; only buy M'sian</i> →
Constructive Patriotism	<i>Couldn't be bothered; do not question because of love toward country; don't question for fear of retaliation; question but willing to compromise; question without taking action to change situation; question and work proactively to change</i> →
Loyalty to Malaysia Citizenship	<i>Definitely go for foreign cz; foreign cz for better life; foreign cz if Msia unstable; work/live permanently abroad but retain Msian cz; work/study/live abroad for sometime but will go back to Msia; forever retain Msian cz, will visit foreign countries for short time; forever Msian cz, will not leave Msia even for short while</i> →
Social tolerance	<i>People of other religion/ethnicity/ses : should be alienated physically and socially; should be assimilated into the dominant group; only willing to co-exist in formal context; willing to co-exist in all contexts, but maintain a distance; only willing to coexist with them under legislation</i> →
Spirituality (composite Index) - Belief in God	<i>Do not believe in God; believe in God but with some doubts; Sometimes believe in God and Sometimes don't; do not know whether God exists and no way to prove it; know for sure that God exists</i> →
Civic Self-Efficacy	<i>Couldn't be bothered; no knowledge hence will not waste time; have knowledge but no way to contribute because system is unresponsive; no knowledge but will try to contribute; have knowledge, system unresponsive but will try to contribute;; have knowledge and confident with system responsiveness hence will be able to contribute</i> →
Democratic Orientation - Support for Freedom of Expression - Support for Democratic Governance	<i>absolute freedom of expression will create unrest and should not be defended; freedom only for those who are rational and responsible for their actions; speech and opinion that will create tension and violence should be prohibited even in democratic countries; Freedom of expression for all at all time</i> → <i>Anarchism; dictatorship; representative democracy based on majority; representative democracy based on consensus; pure democracy based on majority; pure democracy based on consensus</i> →
Civic Value Orientation - Society-Before-Self - Morality/Civility Orientation - Progressive Orientation	Items adopted from existing instrument, Schwartz's Portrait Value Questionnaire (2002; 2004; 2006)
Affective Patriotism	<i>Love Malaysia; Proud to be Malaysian; Pleasant Experience as M'sian; sense of future security in Malaysia; sense of belongingness</i> →

Item Construction and Outcome Space Delineation

As mentioned throughout this dissertation, civic disposition refers to attitudes and values to engage in the public realms for common good. Attitudes are evaluative beliefs/judgments (Osgood, Sud & Tannenbaum, 1957; Michell, 1998; Ajzen, 2002).

Attitudinal assessment involves different degrees of complexity, depending on whether the individuals being assessed are well-informed about their own attitudes, as well as their familiarity with the attitudinal object (Ajzen, 2002). For the measurement of youth civic disposition in Malaysia, different approaches were used to delineate and construct the outcome space. These are summarized in Table 5.7.

Further, items and response formats were developed in three different approaches, namely attitudinal scaling based on Michell's ordered metric structure (1994; 1998); explicit, direct composite of single-item semantic differential sub-scales; and items adapted from existing instruments. These are shown in Sets 1, 2 and 3 in Table 5.8. Set 1 is concerned with civic dispositional aspects, namely *civic self-efficacy (CSE)*, *belief in god (BG)*; *religious commitment (RC)*; *social tolerance (ST)*; *loyalty to citizenship (CZ)*; *constructive patriotism (CP)*; *consumer patriotism (BM)*; *support for freedom of expression (FS)*; and *support for democratic governance (DG)*. Although all aspects of civic disposition are complex, the aspects of civic disposition in Set 1 are assumed to involve more complexity than civic dispositional aspects in Sets 2 and 3. Set 2 is concerned with the affective aspect of civic disposition, while Set 3 involves two aspects of civic disposition, civic trust and civic value orientation.

Table 5.7 Approaches in Delineating and Constructing Outcome Space/Response Scale

	Aspects of Civic Disposition	Approach in Delineation of Outcome Space
Set 1	Civic Self-Efficacy (CSE) Spirituality (composite Index) <ul style="list-style-type: none"> - Belief in God (BG) - Religious Commitment(RC) Social Tolerance (ST) Loyalty to Malaysia Citizenship (CZ) Degree of Constructive Patriotism (CP) Loyalty to Malaysian Products (BM) Democratic Orientation <ul style="list-style-type: none"> - Support for Freedom of Expression(FS) - Support for Democratic Governance (DG) 	Michell's (1994; 1998) Ordered Metric Structure in attitudinal Scaling
Set 2	Affective Patriotism (GA) <ul style="list-style-type: none"> - Sense of belongingness - Pride - General experience as citizen - Sense of security - Love 	<ul style="list-style-type: none"> - Semantic Differential Response Scale; - Explicit, direct composite of single-item semantic differential sub-scales;
Set 3	*Civic Trust <ul style="list-style-type: none"> - Trust Towards People (TP) - Confidence towards social institutions (CI) 	- Multi-items direct measures
	***Civic Value Orientation** <ul style="list-style-type: none"> - Progressive Orientation (POV) - Society-Before-Self Orientation (SOV) - Morality/Civility Orientation (MCV) 	- Multi-items indirect measures

* Adapted from existing instruments e.g. World Value Survey; European Social Survey; IEA Civic Study (1999);

** Adopted from Schwartz's Portrait Value Questionnaire used in European Social Survey (2002, 2004, 2006);

*** Included only after the pilot study.

Set 1: Construction of Items

Michell's (1998) *Theory of Semantic Structure of Attitude Statements* was adopted in the construction of the items for the aspects of civic disposition in Set 1. This approach was used in an effort to derive a predicted item hierarchy pertaining to each aspect of the civic dispositional construct. Although Michell's work is referenced to deterministic models, it was nevertheless considered useful to adopt his theory for constructing items which were ordered in attitudinal intensity. The binary tree procedure based on propositional logic to construct semantically structured attitude statements was adopted for the construction of items in Set 1 but the design is not identical to Michell's design. The difference is explained below.

Specifically, designing items based on the *Theory of Semantic Structure of Attitude Statements* helps to define an order of the items on a continuum. The items for the above mentioned aspects of civic disposition were delineated at two levels. At the first level, each aspect of civic disposition was operationalized into attitude statements in the form of evaluative propositions pertaining to a particular attitudinal object. Figure 5.3 shows the procedures involved, taking the aspect of Civic Self-Efficacy as an example.

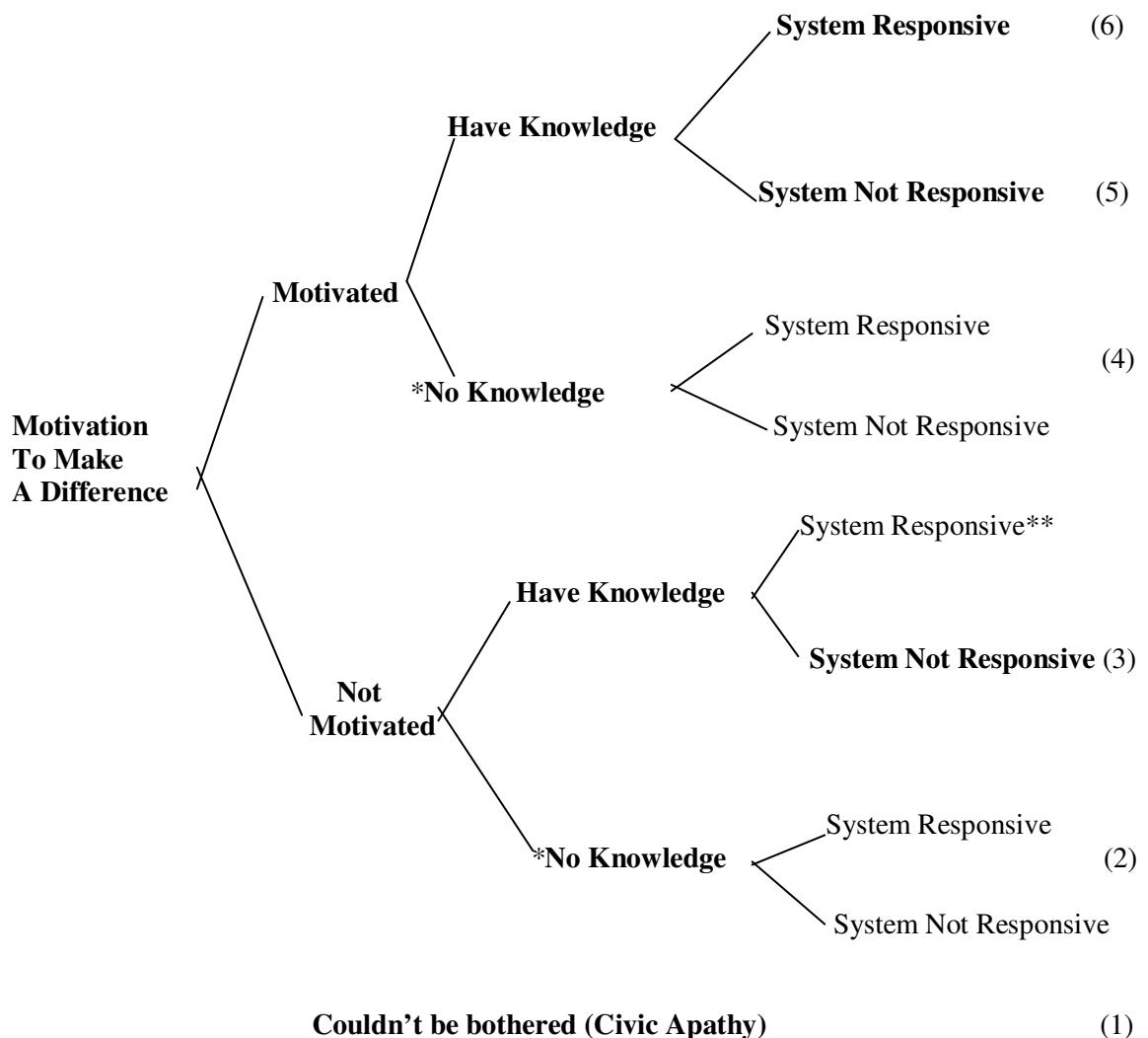


Figure 5.3 The Structure from Michell's Theory used to Develop Statements 1 – 5 on Civic Self-Efficacy: Motivation to make a difference in society

* Conceptually, when an individual has no knowledge, the question of system responsiveness will not be pertinent anymore;

** This category, not motivated to make a difference despite having knowledge and a positive perception on system responsiveness, is conceptually illogical.

As summarized in Figure 5.3, Civic Self-Efficacy is operationalized as an individual's disposition toward the attitudinal object – 'motivation to make a difference in society'. The two possible responses to this attitudinal object – motivated and not motivated, are first each bifurcated based on internal self-efficacy, into 'having the knowledge to make a difference in society' and 'not having the knowledge' to do so. Each of these two levels of civic self-efficacy is then further bifurcated pertaining to 'the perceived system's responsiveness' into 'system responsive' and 'system not responsive'.

Note that it is in this step that the design is not identical to Michell's. In Michell's design, for the above example, the second level of bifurcation would also be pertaining to 'knowledge', rather than to the feature of 'system responsiveness'. Nonetheless, the adaptation leads to a conceptually logical and detailed way of generating a hierarchy of items.

As a result of using Michell's design for item construction, the resulting attitude statements might seem to be double-barrelled in content, a condition not typical for Likert-type items. Nonetheless, this is a trade-off in conceptually and logically, obtaining items of different intensity. Bearing this in mind and to mitigate the effect of double-barrel items, when administering the questionnaire, all respondents were reminded to read each attitude statement as a whole and respond to it as a whole. They are reminded not to take each component in the statement in isolation.

Structurally, there are eight possible levels of civic self-efficacy in terms of 'knowledge' and 'perceived system responsiveness', as shown in Figure 5.3. Conceptually, however, only four evaluative statements are logical for civic self-efficacy. As a result, for the purpose of inclusion in the MCDI, only these four distinctive levels (in bold in Figure 5.3) were chosen. In descending order, they are: *motivated to make a difference because have the knowledge to make a difference in society and positive about system responsiveness*; *have the knowledge but doubting about system responsiveness but is motivated to try*; *not motivated to try even though have the knowledge to do so because doubting about system responsiveness*; *do not have the knowledge to make a difference but is motivated to try*; and lastly *not motivated to try because do not have the knowledge to do so*. In addition, civic self-

Each *aspect* in Set 1, namely *belief in god (BG)*; *religious commitment (RC)*; *social tolerance (ST)*; *loyalty to citizenship (CZ)*; *constructive patriotism (CP)*; *consumer patriotism (BM)*; *support for freedom of expression (FS)*; and *support for democratic governance (DG)* was operationalized in the same way by generating an attitudinal object and constructing items with ordered intensity of responses. The binary tree procedure and final sets of items are shown in Appendix 5.3a -5.3g.

To analyse the responses of the sample of persons to the items, the probabilistic polytomous Rasch model for ordered categories (Andrich, 1978; 1995; Wright & Masters, 1982) was used. As has been summarized in Chapter 4, under the Rasch polytomous model, each person has a location parameter on the continuum, in this case, level of positiveness of civic disposition.

Set 2: Construction of Items

In contrast to items in Set 1, in which items were constructed in such a way that there are semantically inherent ordered locations for each item, the items in Set 2, assessing affective patriotism, were further operationalized into five evaluative concepts about general affect/feeling toward Malaysia and being a Malaysian. These were: *sense of belongingness*; *national pride*; *overall experience as citizen*; *sense of security*; and *love toward country*. Compared to the ordered structure of attitude statements in Set 1, the evaluative concepts delineating *affective patriotism* are less structured semantically, without a semantically determined order of intensity. Nonetheless, the following order was predicted conceptually: *love toward country*, *national pride*, *sense of security*, *overall experience as citizen*, and *sense of belongingness*. Figure 5.4 shows the five items constructed to measure the five constitutive concepts of affective patriotism.

This order of intensity of the evaluative concepts on affective patriotism is indicated by the vertical arrow in Figure 5.4. Each evaluative concept pertaining to affective patriotism was assessed *explicitly* as a *single-item semantic differential response scale* (Ajzen, 2002). Semantic differential response scales are a special type of Likert scale with four-point bipolar ratings, with negative affects on one end, and positive affects on the other end. Therefore, there is explicitly a degree of intensity in the

response categories, indicated by the horizontal arrow. Osgood, Sud and Tannenbaum (1957) postulated that it is possible to obtain a measure of attitude by asking respondents to rate any object on a set of bipolar evaluative adjective scales, such as proud – shame, pleasant – unpleasant etc, based on the fact that evaluative reactions or attitudes capture the most important dimensions of any object's connotative meaning.

Feelings as A Malaysian Citizen

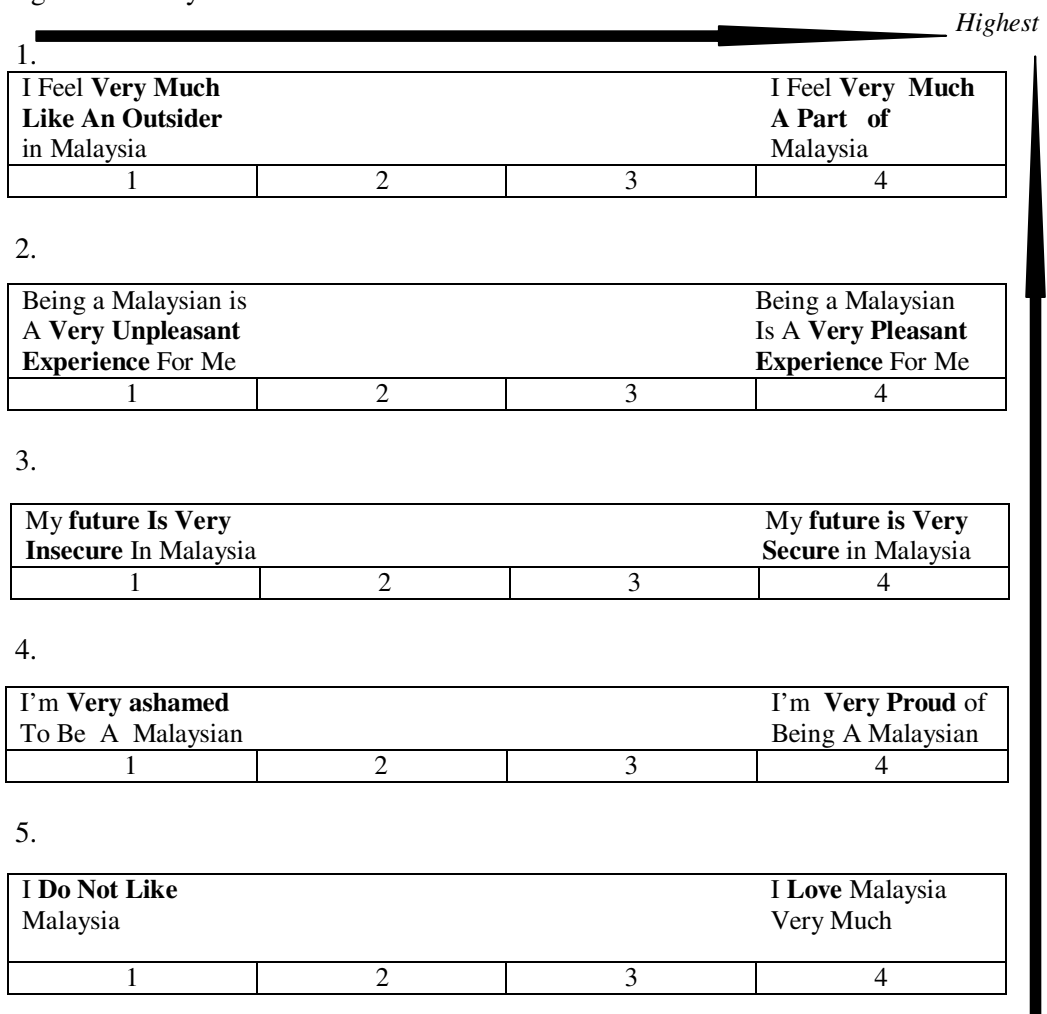


Figure 5.4 Items to Measure Affective Patriotism

Set 3: Construction of Items

In Set 3, there are two main classes of items as shown in Table 5.7, namely Civic Trust and Civic Value Orientation. Each of them has further sub-components, so the

construction of items for civic trust and civic value orientation will be discussed separately.

Civic Trust

Civic Trust, one distinct aspect of civic disposition, was further explicated into '*trust toward person*' and '*confidence toward public/civic institutions*'. This distinction between the two components of civic trust is based on the dominant conceptualisation in the existing literature on the topic. As civic trust is a well researched construct in the global literature (as described in Chapter Two), the items for civic trust in the MCDI were adopted from existing instruments (e.g. World Value Survey; European Social Survey; IEA Civic Study).

The assessment of civic trust, on 'trust toward person' (TP) and 'confidence toward public/civic institutions' (CI) involved a number of items, each pertaining to one attitudinal object, namely, the people around an individual and the social institutions in society. Respondents were asked to evaluate their level of trust/confidence toward each attitudinal object (seven for TP, and twelve for CI) on a Likert-style response scale. The evaluation was from '*no trust at all*' to '*complete trust*' for items on Trust Toward People (TP) and from '*No Confidence At All*' to '*Very Confident*' for items on Confidence toward Institutions. The items for these two components of civic trust are shown in Figure 5.5(a) and (b).

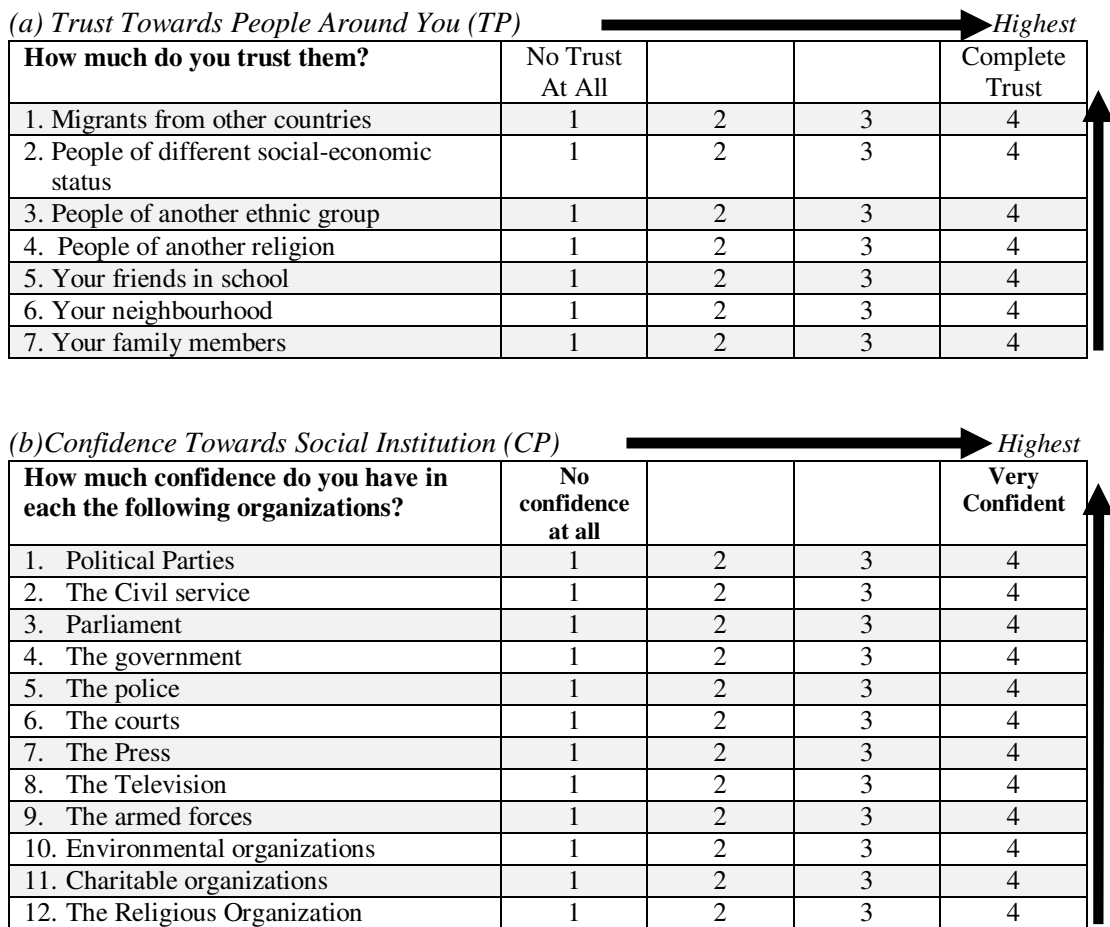


Figure 5.5 Items for the Measures of Civic Trust

As noted in Figure 5.5, the number of attitudinal objects for the two aspects of civic trust is not identical. This reflects the existing literature in which there is a larger list of specific civic institutions than categories of people, which are quite general. For example, there is no reference to a particular profession such as teachers, doctors, lawyers, etc.

In terms of item hierarchy, there is an inherent order of intensity pertaining to the required level of trust and confidence between the different attitudinal objects in both ‘trust toward people’ and ‘confidence toward institutions’. This is indicated by the vertical arrows in Figure 5.5. In addition, the Likert-type response format for each attitudinal object also captures the order of intensity in terms of the level of ‘trust’ and ‘confidence’, as indicated by the horizontal arrows in Figure 5.5.

Civic Value Orientation

Civic value orientation is the second block of items in Set 3. It was included in the MCDI after the pilot study, when it was realized that the *aspect* of civic values was not covered in the initial version of MCDI.

Civic Value Orientation, as shown in Table 5.8, is made up of three components, namely, Progressive Value Orientation, Society-Before-Self Value Orientation and Morality Value Orientation. All three components of Civic Value Orientation were measured by items adopted from the Schwartz's Portrait Value Questionnaire (PVQ), an existing instrument in the literature.

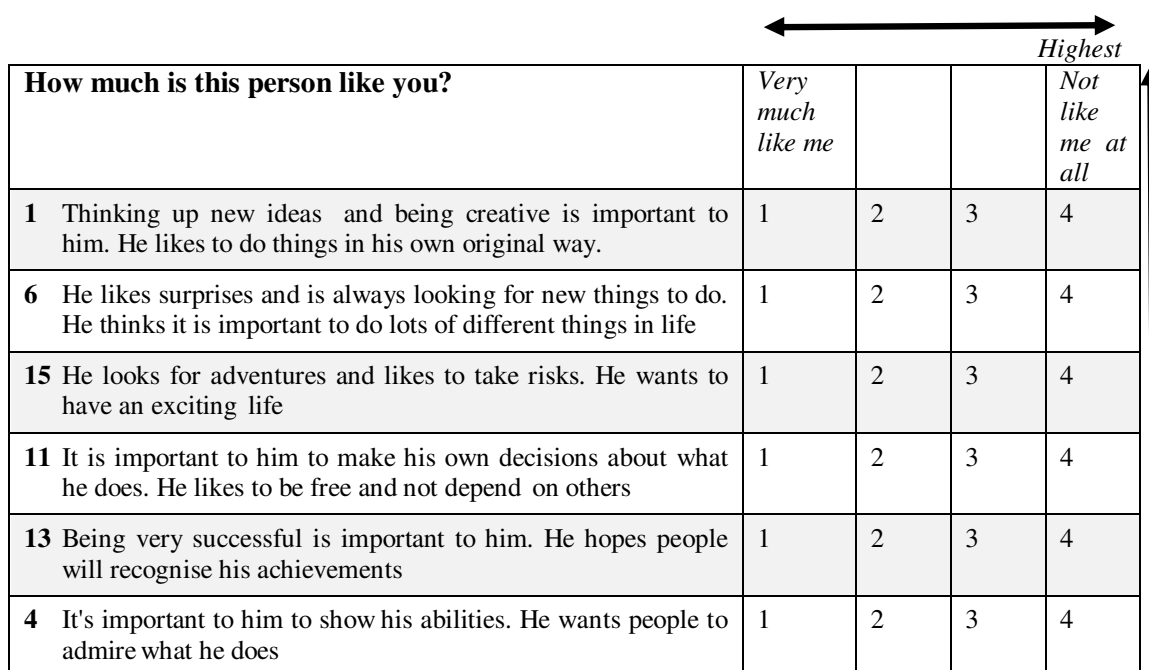
The Portrait Value Questionnaire adopted for this study is the short version of 21 items which has been used in the European Social Survey Round 1 (2002), Round 2 (2004) and Round 3(2006). The PVQ contains short, verbal portraits of different people. Each portrait describes the goals, aspirations, or wishes of a person that point implicitly to the importance of a single value type. For example: "He believes that people should do what they are told. He thinks people should follow rules at all times, even when no-one is watching"¹ describes a person for whom the value of conformity is important. These are concrete statements that are not cognitively complex. Therefore, they are suitable for use with all segments of the population including those with little or no formal schooling. This is an indirect approach to capturing the respondent's value orientation without identifying values as the topic of investigation. This is achieved by describing what may be important to him/her, as well as the goals he/she pursues.

Respondents were asked to compare the portrait to themselves, by answering the question "How much is this person like you?" on a response scale with four

¹ *The original PVQ in English uses two different versions for male and female respondents. However for this study, PVQ was translated to Malay Language for respondents in the context of Malaysia. As there aren't two different forms of feminine/masculine pronouns in the Malay Language, only one standard version of PVQ was used for all respondents.*

categories, from (1) *Not Like Me At All* to (4) *Very Much Like Me*², as shown in Figure 5.6a-c.

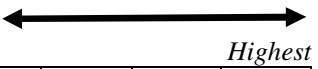
In the MCDI, the first component of Civic Value Orientation, the *Progressive-Orientation Values* was operationalized and measured by six items from Schwartz's Portrait Value Questionnaires, covering values on *self-direction* (Item 1, Item 11), *achievement* (Item 4, 13), and *stimulation* (Item 6, 15). The second component of Civic Value Orientation, *Society-Before-Self Orientation Values*, in addition, was made up of nine items from Schwartz's Portrait Value Questionnaires, consisting of values on *Benevolence* (Item 12, 18), *Universalism* (Item 3, 8, 19), *Power* (Item 2, 17), and *Hedonism* (Item 10, 21). Finally, the third component of Civic Value Orientation, *Morality-Orientation Values* was measured by six items from the Portrait Value Questionnaire, namely values on *conformity* (item 7, 16), *tradition* (Item 9, 20), and *security* (Item 5, 14). These three blocks of items are shown in Figure 5.6 a-c



How much is this person like you?	Very much like me			Not like me at all
1 Thinking up new ideas and being creative is important to him. He likes to do things in his own original way.	1	2	3	4
6 He likes surprises and is always looking for new things to do. He thinks it is important to do lots of different things in life	1	2	3	4
15 He looks for adventures and likes to take risks. He wants to have an exciting life	1	2	3	4
11 It is important to him to make his own decisions about what he does. He likes to be free and not depend on others	1	2	3	4
13 Being very successful is important to him. He hopes people will recognise his achievements	1	2	3	4
4 It's important to him to show his abilities. He wants people to admire what he does	1	2	3	4

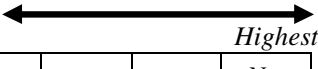
Figure 5.6(a) Items Measuring Progressive Value Orientation

² In the original PVQ used in European Social Survey, there are 9 response categories: 1-Very Much Like Me 2-Like Me 3-Somewhat Like Me 4-A Little Like Me 5-Not Like M For the original PVQ as used in ESS (2002, 2004). In this study, however, only 4 response categories are provided.



How much is this person like you?	<i>Very much like me</i>			<i>Not like me at all</i>
3 He thinks it is important that every person in the world should be treated equally. He believes everyone should have equal opportunities in life.	1	2	3	4
8 It is important to him to listen to people who are different from him. Even when he disagrees with them, he still wants to understand them.	1	2	3	4
19 He strongly believes that people should care for nature. Looking after the environment is important to him.	1	2	3	4
12 It's very important to him to help the people around him. He wants to care for their well-being.	1	2	3	4
18 It is important to him to be loyal to his friends. He wants to devote himself to people close to him.	1	2	3	4
17 It is important to him to get respect from others. He wants people to do what he says.	1	2	3	4
21 He seeks every chance he can to have fun. It is important to him to do things that give him pleasure.	1	2	3	4
2 It is important to him to be rich. He wants to have a lot of money and expensive things.	1	2	3	4
10 Having a good time is important to him. He likes to "spoil" himself.	1	2	3	4

Figure 5.6(b) Items Measuring Society-Before-Self Value Orientation



How much is this person like you?	<i>Very much like me</i>			<i>Not like me at all</i>
7 He believes that people should do what they are told. He thinks people should follow rules at all times, even when no-one is watching.	1	2	3	4
9 It is important to him to be humble and modest. He tries not to draw attention to himself	1	2	3	4
20 Tradition is important to him. He tries to follow the customs handed down by his religion or his family.	1	2	3	4
16 It is important to him always to behave properly. He wants to avoid doing anything people would say is wrong.	1	2	3	4
5 It is important to him to live in secure surroundings. He avoids anything that might endanger his safety.	1	2	3	4
14 It is important to him that the government ensures his safety against all threats. He wants the state to be strong so it can defend its citizens.	1	2	3	4

Figure 5.6(c) Items Measuring Morality Value Orientation

As posited in the literature, values in general, and civic values in particular, is culturally and environmentally embedded and reciprocated. On one hand, the value orientation of individuals is shaped by the micro and macro environment where one is situated. On the other hand, individuals also collectively shape the civic culture and civic values of a context. Therefore, an order of intensity for the item statements in each of the civic value orientation can be roughly hypothesized from the characteristics of the social and political culture of the context of study. The hypothesized hierarchy of items in each component of civic value orientation is shown by the vertical arrows in Figure 5.6 (a), (b) and (c).

Parallel to the items in Sets 1 and 2, the outcome space for each item statement on the three civic value orientations, is further delineated through a Likert-type response scale from ‘*very much like me*’ to ‘*not like me at all*’, to capture more precise level of intensity in the responses.

Instrument Validation

The MCDI went through a content validation by two experts in Rasch measurement and instrument development, and two experts in educational studies in Malaysia. Revision in terms of items wording and predicted order of items were made based on the input from the expert reviews. Then the MCDI was piloted on a convenience sample of 42 undergraduates from a Malaysian public university (the research site), who were not involved in the main study.

The pilot sample size for each set of items was therefore very small for any statistical analysis, however, data were analysed using the polytomous Rasch Model to identify any problems at a macro level that could be understood and explained readily by the researcher.

The focus of the pilot study was on the improvement of the individual sub-scales for each *aspect* of civic disposition. Data for each sub-scale were analysed based on using the RUMM2020 software (Andrich, Sheridan & Luo, 2004). Based on the findings from this analysis, changes involved mainly expansion and improvement on the attitude statements for subscale involving finite ordered structure. Instruments

used for the pilot study is attached as Appendix 5.4. The main concern raised was pertaining to the threshold order for a few items (Appendix 5.5). However, the response scales were retained to capture higher levels of precision without collapsing the response categories, based on the belief that the working of these response scales would improve in the main study with a larger and more varied sample.

5.8 The Malaysian Civic Engagement Inventory (MCEI)

As described in Chapter Two, this study adopted the succinct definition of civic engagement by the American Psychological Association, namely '*individual and collective actions designed to identify and address issues of public concern*'.

It was also discussed in Chapter Two that civic engagement has for the past two decades emerged as a widely researched topic especially in political science and social science. As a result, there are a number of tools used in measuring civic engagement, both among college/university students or the general population. These existing instruments vary due to different ways of conceptualizing and operationalizing *civic engagement* as a construct. Most of these existing instruments were constructed and used in Western contexts, especially in the U.S., such as UCLA Survey (CE part of it); Your First College Year; National Survey of Student Engagement etc.

Construct Map

The MCEI in this study was developed by selecting items from the existing instruments, based on their suitability for the social-political culture of Malaysia. The construct map for civic engagement in the MCEI is most similar to the 19 core measures of civic engagement quantifiable definition developed by the Centre for Information and Research on Civic Learning and Engagement, from an elaborate national research project in the United States (Keeter, Zukin, Andolina, & Jenkins, 2002 & 2003). They are divided into three categories: civic activities; electoral activities, and political voice, as shown in Table 5.9.

Table 5.9 19 Core Measures of Civic Engagement from the 2006 Civic and Political Health of the Nation Survey (Activities performed within the last 12 Months)

Civic	Electoral	Political Voice
Community problem solving	Regular voting	Contacting officials
Regular volunteering for a non-electoral organization	*Persuading others to vote	Contacting the print media
Active membership in a group or association	*Displaying buttons, signs, stickers	Contacting the broadcast media
Participation in fund-raising run/walk/ride	*Campaign contributions	*Protesting
Other fund-raising for charity	*Volunteering for candidate or political organizations	Email petitions
		Written petitions
		*Boycotting
		* <i>Boycotting</i> **
		*Canvassing

- *not included in the MCEI due to perceived incompatibility with the social-political context of study.*
- ** *denotes a form of consumer activism, for example boycotting and not buying the food in the canteen to protest for the unreasonable price hike.*

As indicated in Table 5.9, eight measures of civic engagement from the 2006 Civic and Political Health of the Nation Survey were not included in the MCEI (they are marked with asterics). This was due to the perceived incompatibility with the social-political context in Malaysia. Civic engagement activities such as persuading others to vote, displaying buttons, signs, stickers supporting particular candidates etc are not permitted for students, particularly students in institutions of higher learning. They are bound by the University and College University Acts (1971), which prohibits all forms of political involvement by students.

In addition to the civic engagement activities under the three categories as shown in Table 5.9, deemed appropriate for this study, a fourth category was included in the MCEI, namely civic attentiveness/interest or cognitive engagement (Jenkins, 2005). Cognitive engagement was operationalized as *accessing information on politics/current issues* and *discussion of current issues*. The measures of cognitive engagement and their respective behavioural indicators are shown in Table 5.10. Collectively, they represent a broad and reasonably comprehensive measure of engagement in the life of the polity.

Table 5.10 Measures of Cognitive Engagement

Cognitive Engagement	
•	Access information on politics/ Current Issues (AI)
	1. watch national / world news on TV
	2. listen to national / world news on radio
	3. read national / world news on newspaper
	4. read national / world news on Internet
•	Discussion of Current Issues (DI)
	1. with parents or other adult family members
	2. with teachers/lecturers
	3. with peers

Andolina et al., (2003) have cautioned against the use of an overall index created by adding scores on all four aspects of civic engagement.

There is a natural tendency for groups interested in using the index to want to create additive scales that include all four dimensions of the index. An example of this would be to give an individual one point for having participated in each behavior and then comparing individuals by how highly they score on the scale. An overall index built from the four dimensions provides a very reliable measure of engagement, but it is insensitive to important differences in types of behavior. In an overall index, a person who concentrates all of their efforts in the electoral arena would get the same score as someone who does the same number of activities spread across the various domains. One person is a specialist, the other is more broadly involved. A general index does not allow one to make these distinctions and thus should be interpreted with caution.

(Andolina et al, 2003)

This study considered this caution, nevertheless, there are two reasons why a decision was taken to use a single index for the measure of civic engagement. First of all, from this perspective, Rasch analysis provides evidence as to whether these aspects of civic engagement can be summed. For this thesis, civic engagement was one part of a very comprehensive study on youth civic development. It is one of the three target outcome variables of youth civic development. Therefore, if the different aspects of civic engagement can be summed from a measurement and statistical perspective, the loss of any information specific to the four components of civic engagement is outweighed by the efficiency of using a single score in the wider context.

Secondly, in this study, there is a hypothesized and empirical hierarchy of the different types of civic engagement activities. More specifically, in the construction

of the scale for civic engagement, both the locations of different civic engagement activities and the locations of persons in terms of levels of civic engagement are projected on the same continuum. Thereby, detailed descriptors for the specific range of locations on the civic engagement scale can be specified. The construct map and the outcome space of civic engagement in this study are as depicted in Table 5.11. The hypothesized hierarchy of item locations is indicated by the arrow, indicating an increase in the level of civic engagement from the bottom row upwards. In other words, it takes a higher level of civic engagement for a person to express political views, than it does merely to access information about them through the media.

Table 5.11 Measures of Civic Engagement: Construct Map

Highest level of engagement

Aspects of Civic Engagement	Behaviours/Indicators
Political Views	
• Expression of Personal View (PV)	For the past one year , have you ever done the following?
	7. Express view on current issues via web-blog
	4. Wrote opinion letter to local newspaper
	5. Contacted radio or TV talk show and express opinion
	6. Contacted /visited representatives in government
Electoral Activities	
• Voter Registration(VR) and Voting (EVV)	EVV2. Did you vote in campus election for SRC
	EVR . Have you registered in election constituency
	EVV1. Did you vote in previous general elections/ by-elections
Civic Activities	
• Civic Leadership (CL)	For the past one year , have you ever played the following role in your home town or university ?
	1. Created plan to address local problem/issue
	2. Got other people to care about local problem/issue
	3. Organized and ran a meeting
	4. Expressed views about local issue/problem in front of group
	5. Identify individuals/groups who could help with a local problem/issue
	6. Called someone on phone that had never met before to get help with problem/issue
	7. Contacted an elected official about local issue
	8. Organized a petition.
• Volunteering (V)	Have you ever volunteered with the following organizations or groups in the past one year ?
	EV1. Religious group
	EV2. Environmental organization
	EV3. An organization for youth, children, or edu
	EV4. Any other group : _____
• Altruistic Engagement (donation) (ED)	For the past one year , have you ever done the following?
	1. Donated money for charitable cause
	3. Helped raise money for charitable cause
	2. Donated blood
• Group Membership and Involvement (GM)	For the past one year , what is your level of involvement (membership and participation in activities) in the following organization?
	1. Mosque/Church/Temple/ religious organization
	2. Sport or recreational organization
	3. Art, music or educational organization
	4. Youth Organization
	5. Environmental organization
	6. Humanitarian or charitable organization
	7. Consumer organization
Cognitive Engagement	How often (on average) in a typical week do you discuss current issues with:
• Discussion of Current Issues (DI)	1. parents or other adult family members
	2. teachers/lecturers
	3. peers
• Access information on politics/ Current Issues (AI)	1. watch national / world news on TV
	2. listen to national / world news on radio
	3. read national / world news on newspaper
	4. read national / world news on Internet

For each of the civic engagement indicators, a quantitative response scale was created to gauge a higher level of precision in the responses from the respondents toward each civic engagement indicator, as shown in Table 5.12(a) to (h). This response format also implies an order in terms of degree of civic engagement.

Table 5.12(a) Access Information on Current Issues and Events

How often (on average) in a typical week do you...				
	Never	Sometimes only and Not Every Day	Once A Day	More Than Once Every Day
1. watch national / world news on TV ?	0	1	2	3
2. listen to national / world news on the radio ?	0	1	2	3
3. read national / world news on newspaper ?	0	1	2	3
4. read national / world news on the Internet ?	0	1	2	3

Table 5.12(b) Communication with Others on Current Issues and Events

How often (on average) in a typical week do you discuss current issues in the community with ...				
	Never	Sometimes only and Not Every Day	Once A Day	More Than Once Every Day
1. your parents or other adult family members	0	1	2	3
2. teachers/lecturers	0	1	2	3
3. people of your own age (peers)	0	1	2	3

Table 5.12(c) Leadership in Community Problem Solving

For the past one year, have you Ever played the following role in your home town or university?	Never Done It		Have Done It Before			
	& Will Never Do It	BUT Might Do It	Seldom			Very Often
1. Created a plan to address a local problem/issue	0	1	2	3	4	5
2. Got other people to care about a local problem/issue	0	1	2	3	4	5
3. Organized and ran a meeting	0	1	2	3	4	5
4. Expressed your views about a local issue/problem in front of a group of people.	0	1	2	3	4	5
5. Identify individuals or groups who could help with a local problem/issue	0	1	2	3	4	5
6. Called someone on the phone that you had never met before to get their help with a problem/issue	0	1	2	3	4	5
7. Contacted an elected official about a local problem/issue	0	1	2	3	4	5
8. Organized a petition.	0	1	2	3	4	5

Table 5.12(d) Volunteering

Have you ever <i>volunteered</i> with the following organizations or groups in the past one year?	Never Done It		Have Done It Before			
	& Will Never Do It	BUT Might Do It	Seldom			Very Often
EV1. Religious group	0	1	2	3	4	5
EV2. Environmental organization	0	1	2	3	4	5
EV3. An organization for youth, children, or education	0	1	2	3	4	5
EV4. Any other group : _____ (describe the group)	0	1	2	3	4	5

Table 5.12(e) Group Membership

For the past one year, what is your level of involvement (membership & participation in activities) in the following organization?	Not A Member	A Member & ...			
		<i>Never Participated</i>			Participated Very Often
1. Mosque/Church/Temple or other religious organization	0	1	2	3	4
2. Sport or recreational organization	0	1	2	3	4
3. Art, music or educational organization	0	1	2	3	4
4. Youth Organization	0	1	2	3	4
5. Environmental organization	0	1	2	3	4
6. Humanitarian or charitable organization	0	1	2	3	4
7. Consumer organization	0	1	2	3	4

Table 5.12(f) Voter Registration

Have you...	No, I Haven't and I Would Never Register	No, I Haven't But I Might Register in the future	Yes, I Have Registered	I'm not 21 yet
registered in your election constituency?	0	1	2	9

Table 5.12(g) Voting

Did you.....	No, I Didn't and I Would Never Vote	No, I Didn't But I Might in the future	Yes, I Have Voted But I Might Not Be Voting in Every Election	Yes, I Have Voted & Will Vote in Every Election	I am not 21 yet
vote in previous general elections/ by-elections	0	1	2	3	9
vote in the campus election for SRC	0	1	2	3	

Table 5.12(h) Donate for Charity and Making Voice Heard

For the past one year, have you ever done the following?	Never Done It		Have Done It Before			
	& Will Never Do It	BUT Might Do It	BUT Seldom			Very Often
1. Donated money for a charitable cause?	0	1	2	3	4	5
2. Donated blood?	0	1	2	3	4	5
3. Helped to raise money for a charitable cause?	0	1	2	3	4	5
4. Wrote an opinion letter to a local newspaper	0	1	2	3	4	5
5. Contacted a radio, or TV talk show to express your opinion on an issue?	0	1	2	3	4	5
6. Contacted or visited someone in government who represents your community?	0	1	2	3	4	5
7. Express your view on current issues via web-blog?	0	1	2	3	4	5

Instrument Validation

Together with the MCKI and MCDI, the MCEI was validated in content by educational experts in Malaysia, as well as the expert in Rasch Model and instrument development, mainly for the suitability and sufficiency of the indicators and items selected for the context of Malaysia. It was then piloted on the same set of 42 convenience samples from the study context.

Rasch analysis on the data collected from the pilot study indicated only anomaly on the functioning of the response categories. A few items displayed reversed thresholds (output appended as Appendix 5.6). However, collapsing of the categories was not warranted at this stage for the same reason as in the case of the MCDI reported in the preceding section, namely to gauge more precision in the measure and with the expectation that the functioning of the response scales would improved with a larger and more varied sample in the main study.

Chapter Six

Research Design and Conceptual Framework: The Independent Variables

6.1 Introduction

In the preceding chapters, the theoretical and conceptual base of the study has been elucidated (Chapter Two and Chapter Three) and issues of social science measurement summarised (Chapter 4). The literature review suggests a research design involving three key constructs for measurement, representing major dimensions of youth civic development, namely Civic Knowledge, Civic Disposition and Civic Engagement.

This chapter considers the operationalisation of factors that might contribute to the development of these variables, and the research design in general.

6.2 Overarching Conceptual Framework

The review of literature has revealed consistent calls for the need for an interdisciplinary and cross-cultural perspective on studies of youth civic development and youth civic socialization. The purpose of this perspective is to counter the dominance of an American perspective in framing discussion on youth's civic engagement and to mitigate the danger in the tendency to uncritically copy analyses based in specific societies and transfer them to other societies (Vinken, 2003).

In addition, attention has been drawn to the need of a contextualized and distributive perspective on human development, especially in civic and political development (Weiss, 1981; Bronfenbrenner, 1979). A contextual perspective would be more complex and requires additional level of conceptualization. As a result, the conceptual model that underlies this study is multi-level and multi-faceted. Based on this framework, this study tries to address, some but not all, variables that might explain variation in the three dependent variables being measured, Civic knowledge, Civic disposition and Civic engagement. This is a compensation for not being able to design this study as experimental and longitudinal study (Campbell, 2001) due to constraints of time and other resources.

6.3 Conceptualisation of Independent Variables

In deciphering the developmental context for youth, there has been a convergence of theory, empirical studies and practice, acknowledging the power of the environment

and human agency as well as the dynamic and reciprocal transaction between and among individuals and their surrounding environments (Bandura, 1986, 1989; Bronfenbrenner, 1979; Vygotsky, 1978).

In conceptualizing the independent variables in this study, the basic assumption is that civic development occurs through various formal, non-formal, and informal education in various social contexts where young adults live (please refer to Chapter Two for a detail description). Different characteristics of university/school, family, peer, local community and media, will produce different levels of civic development outcomes among youth. These social contexts are depicted as the independent variables in Figure 6.1.

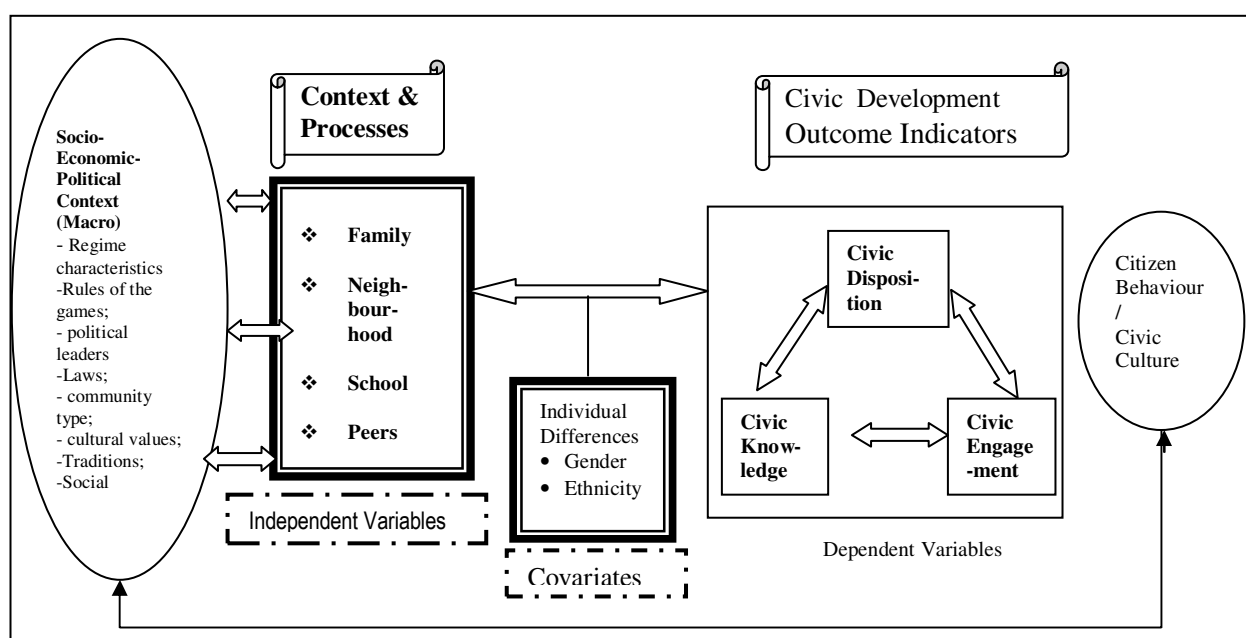


Figure 6.1 The Conceptual Framework and the Independent Variables

In addition, this study also acknowledges the role of individual differences in determining the extent of youth civic development and thus gender and ethnicity are included as covariates in the conceptual framework.

Independent Variables

In addition to the civic culture or the macro-system, there is another level of ZPD (Vygotsky, 1978) or interaction between individuals and their environments, shown

in bold in Figure 6.1, involving contexts which are closer to the individual such as family and university/school. Bronfenbrenner called these micro-systems of human development. In the literature, as presented in Chapter Two, family, school, neighbourhood, youth organizations, and religious congregations have been identified as prime settings and sources contributing to human development (Search Institute Developmental Asset framework; IEA CivicEd Study Model of Civic Context, 1999).

For this study, however, only a small number of these micro-system variables were selected as independent variables. Table 6.1 lists the selected independent variables and how each of them was operationalised.

As noted in the first column of Table 6.1, the independent variables were studied collectively, as Home Background factors, Curriculum factors and Co-Curriculum factors. Each collective independent variable was operationalized into two to four indicators. All indicators for these independent variables were assessed as categorical ordinal or categorical nominal data, except for *number of semester in university* (curriculum factor) and *quantity of involvement in co-curricular activities* (co-curricular factor), which were assessed as continuous interval data.

Table 6.1 Selected Independent Variables: The Micro-System of Youth Civic Development

Collective Independent Variables	Indicators	Level of Scale
Home	~ Parents' Highest Academic Qualification (as a proxy for socio-economic status)	Categorical Ordinal(Primary, Secondary, Tertiary Ed)
	~ Type of Secondary School Attended	Categorical Nominal (Elite Boarding School, Religious School, Normal Day School)
	~ Type of Home Community	Categorical Nominal (City, Non-City)
University/School - Curriculum	~ Study Concentration	Categorical Nominal(Education, Economic, Science and Tech; Law and Public Admin; Soc Sc)
	~ Lecturer Discussion of Current Issues	Categorical Ordinal (<25%; 25 – 50%; 50 – 75%; > 75%)
	~ Perceived Course Effect on Civic Knowledge	Categorical Ordinal(Not much improved; moderately improved; improved tremendously)
	~ Number of Semester in University	Continuous Interval (1 semester – 10 semester)
University/School - Co-curricular	~ Quantity of Involvement: Number of Hours per Week	Continuous Interval
	~ Leadership Role	Categorical Ordinal(not holding any position; holding one position; holding two or more positions)

The first indicator for Home Background factor, namely *parents' highest Academic Qualification*, was taken as a proxy for family socio-economic status. Respondents were asked to indicate their father's and their mother's highest academic qualification by circling the appropriate level of academic qualification given in a list. The response space ranged from *did not finish primary school, completed only primary school, did not complete secondary school, completed secondary school up to Form Five level, Certificate/Diploma holder, Degree holder, Masters Degree holder, PhD Degree holder*, or *I don't know* (refer to the survey instrument booklet in Appendix 5.1c). The highest level of academic qualification achieved by father or mother were taken as '*parents' highest academic qualification*'.

For the practical purposes of the statistical analysis, however, these sub-categories of highest academic qualification were collapsed into three categories, namely *primary education*, *secondary education*, and *tertiary education*.

The second indicator for Home Background factor was *type of secondary school attended*. This resulted in categorical nominal data, representing *normal day school*, *religious boarding school*, and *elite boarding school*.

The third indicator for Home Background factor was *type of home community*. Respondents were asked to select the category of home community that best described their own community - either *village*, *small town*, *big town*, to *city/capital city*. For analysis, data were collapsed into two categories, *city* (big town and city/capital city) and *non-city* (village and small town) to reduce type II error associated with multiple group comparisons.

The second collective independent variable for youth civic development was Curriculum factors, represented in this study by four indicators, namely, *study concentration*, *lecturers' discussion of current issues in class*, *perceived course effect on civic knowledge*, and *number of semester in university*. For *study concentration*, the final data for use in statistical analysis was made up of five categories of nominal data, *Education*; *Economic, Accounting and Commerce*; *Science and Technology*; *Law and Public Administration*; and *Social Sciences*. *Lecturers' discussion of current issues in class* was measured by a response scale ranging from 'none' of the lecturers (0); less than 25% of the lecturers (1); between 25 and 50% of the lecturers (2); between 50-75% of the lecturers (3); more than 75% of the lecturers (4), and all of the lecturers (5). A Likert-type response scale was used for the assessment of *perceived course effect on interest towards civic issues*, where a value of 1 was assigned for *No improvement at all* to a value of 4 for *Improved tremendously*.

The third collective independent variable in this study was the Co-Curricular factor, indicated by the *quantity of involvement* (in number of hours per week) and *leadership role*.

Covariates

In addition to external contexts, the conceptual framework also acknowledges the active role of the individual in the process of civic development. Gender (male and female) and ethnicity (Malay and Non-Malay) were identified as the salient individual differences for civic development (elaborated in Chapter Two), that may serve as moderators in the process of youth civic development. In this study, therefore, there was a concern whether these two variables have significant effects on the qualitative functioning of the survey items. To address this concern, differential item functioning based on gender and ethnicity were analyzed for the data collected. In the substantive statistical analysis, these two variables were also taken as covariates in the hierarchical multiple regressions when examining the contribution of each exogenous variable, namely the Home, Curricular, and Co-Curricular factors. The results of these analyses are reported in Chapter 7 and 8.

6.4 Target Population

It is important to note that in the context of Malaysia, Civics and Citizenship Education as a specific subject with an explicit structure and curriculum framework began only in January 2005. It was therefore not feasible to conduct a specific assessment on the outcomes as explicated and expected in the curriculum framework. Under such circumstances, this study sought to measure the civic development of students at the university level (17 to 28 years old) that is by end of their post-compulsory secondary school years through their years of university study. These measures may serve as a baseline for further research into the outcomes of the explicit curriculum with either school children or university students.

The target population for this study was youth within the age range of 17 – 25 years of age, who were enrolled in Malaysian universities at the time of field work for this study. This post-school aged group was selected as human developmental studies have found that the roots of adult civic and political participation begin to develop in pre-adult experiences (Jennings & Niemi, 1974; Niemi & Junn, 1998) and the most important aspect of political and civic identity is first developed during youth (Weiss, Little, & Bouffard, 2005).

6.5 Sample and Sampling Procedures

Population and Sample

The desired population for this study was all students enrolled on a full time basis in Malaysian public universities in which most students would be aged 18 to 28 at the time of testing. Time of testing was 23 July to 10 August 2006 which was the first semester of the academic year 2006/2007.

It was not feasible to carry out a sampling of universities for this study because of time and financial constraints. Therefore, students enrolled in one public university were chosen as the accessible population for this study.

The selected university is a large, public university, consisting of 13 faculties with an emphasis on management studies. These faculties are: Faculty of Economics; Faculty of Finance and Banking; Faculty of Communication and Modern Languages; Faculty of International Studies; Faculty of Human Resource Management; Faculty of Tourism, Hospitality and Environmental Management; Faculty of Business Management; Faculty of Accounting; Faculty of Cognitive Sciences and Education; Faculty of Quantitative Sciences; Faculty of Technology Management; Faculty of Information Technology and Faculty of Public Administration and Law. The student population on the selected site was approximately 20,403 in the year 2006 (University Utara Malaysia, www.uum.edu.my).

Even though this selected university is not representative in terms of structure, the use of one site is justifiable because in Malaysia, the population in each public university is representative in terms of demographic composition of the target population as described above. The reason for this is that the entry selection of students for public universities in Malaysia is done centrally through the Central University Unit (*Unit Pusat Universiti* in Malay).

Sampling Procedures

The sampling frame was the list of courses (by faculties and students' stage of studies) offered in Semester one 2006 and student enrolment for each courses from the Academic Affairs Department of the University. Stratified cluster sampling was

used for sampling. First of all, six faculties representing five areas of study concentration, i.e. Education; Economics, Accounting and Business; Technology and Quantitative Sciences; Social Sciences; and Law and Public administration were sampled from a total of 13 faculties. This was based on the hypothesis that different discipline of study might involve different extent of opportunities for civic development. Next, the sampling of courses from each selected faculty was made based on the year level of students who enrolled in the course (the number of semesters for which they have enrolled to date). The initial target was to get about 50 students per stage of study (semester 1-2; semester 3-4; semester 5-6; semester 7-8) from each of the selected faculties. As a result of these sampling procedures, the sample consists of one intact class/lecture group from each level of enrolment in each selected faculty. In addition, two groups of students enrolled in one of the compulsory University courses, namely *The Islamic and South Asian Civilization* was deliberately selected as part of the sample, as a back-up in ensuring the sample size and distribution across groups are as targeted.

Once the sample courses were identified, every course instructor was notified via email as well as by mail to arrange for a suitable date and time for the administration of the survey by the researcher.

Sample Characteristics

Based on the above sampling procedures, a sample of 1391 undergraduate students were involved for this study. The profile of sample based on various background variables collected from the survey questionnaires was summarized in Table 6.2.

Table 6.2 Sample Profile

Background Variables	N	Valid %
Gender		
- Male	314	22.6
- Female	1076	77.4
Ethnicity		
- Malay	975	70.2
- Chinese	273	19.7
- Indian	98	7.1
- Others	48	3.1
Home Variables		
Parents' Highest Qualification		
- Primary Education	306	22.2
- Secondary Education	770	55.9
- Tertiary Education	301	21.9
Home Community		
- Non-City	965	69.5
- City	424	30.5
Type of Secondary School		
- Elite Boarding School	54	4.2
- Religious School	149	11.7
- Normal Day School	1074	84.1
Curricular Variables		
Study Concentration		
- Education	323	23.2
- Economic, Buss, Acct	311	22.4
- Technology/ Quantitative	335	24.1
- Law and Public Admin.	192	13.8
- Social Sciences	229	16.5
Lecturer Discussion on Current Issues		
- < 25 %	326	23.6
- 25 – 50%	432	31.3
- Bet 50 – 75%	351	25.4
- ≥ 75%	272	19.7
Perceived Course Effect		
- Not much improved	390	28.1
- Moderately improved	781	56.4
- Improved tremendously	214	15.5
Co-Curricular Variables		
Co-Curricular Involvement		
- not involved	135	9.9
- 1 – 5 Hours Per Week	1061	77.6
- 6 or More Hrs Per Week	171	12.5
Student-Leadership Role		
- Not Holding Any Position	355	25.6
- One Position	839	60.4
- Two or More Positions	194	14.0

The profile of sample recruited for this study is representational for the population of Malaysian undergraduates in general in terms of gender and ethnicity.

6.6 Research Ethics

Approval for this research was granted first at the research site by the Senate and the Research Board of Universiti Utara Malaysia, followed by the Human Research

Ethics Committee at Murdoch University. Consent was secured for all research participants at the start of data collection. Participation was voluntary. Potential participants were informed they would not be penalized if they decided to abstain or withdraw from participation. Incentives for participation consisted of snacks and soft drinks distributed towards the end of each data collection session.

The respondents were assured of the confidentiality of their responses. Individual respondents' names were not collected and there was no way that any individual respondent could be linked with an individual's survey. Data were reported in aggregate form in this dissertation and in all related publications thereafter. In theory, however, there was a slight possibility that an individual's demographic data from the survey could be distinctive enough to allow him/her to be identified. For this reason, individual student responses were treated as confidential rather than anonymous data.

6.7 Data Analysis

As described in Chapter Seven, the linearized person scores for the three dependent variables were used to provide baseline information on the degree of civic development attained by some selected demographic variables among the sample in this study. Comparisons of groups using descriptive statistics based on the selected collective explanatory variables, namely the Home Background factors (parents highest academic qualification; type of secondary school attended; type of home community); Curriculum factors (study concentration; lecturers' discussion of current issues in class; perceived course effect on civic knowledge; number of semester in university); and Co-Curriculum factors (quantity of involvement; number of student leadership role) were conducted to investigate the profiles of these student groups and of participants as a whole.

It is important to note that the nature of the target population is imbalance by gender and ethnicity and this is reflected in the sample for this study. In interpreting the group comparisons of youth civic development outcomes in Chapter Eight it is therefore important to note this limitation of imbalance sample size by gender and ethnicity. For ethnicity, a decision was made to dichotomize the ethnicity of the

sample into Malay/Non-Malay based on the fact that this study is on youth civic development which is conceptualized to be constituted by the interplay between the construct of knowledge about rights and responsibility (CK) associated with identity and disposition based on civic and political status (CD), and civic participation and engagement (CE) as explicated in Figure 2.4 (a) and 2.4(b) on page 32 in Chapter Two. In the social political context of Malaysia, the civic and political identity and the social, political and economic rights of citizens are framed in terms of *Son of the Soil / Bumiputera* (predominantly Malays) and *Non Son of the Soil / Non-Bumiputera* (which encompasses the Chinese and the Indians).

Multivariate analysis, namely hierarchical multiple regression was conducted on the civic development outcome measures of CK, CD and CE to investigate the empirical relationships among the independent variables as hypothesized in the conceptual model. In addition, the hierarchical multiple regression analysis of the dependent and the selected independent variables also examined the extent of predictability of the dependent variables by the selected social-contextual variables, namely the Home Background factors, Curriculum factors, and Co-Curriculum factors.

6.8 Limitations of Study

There are several limitations in this study. First, as the study was cross-sectional in nature, its predictive validity is less than that of longitudinal studies (Zaff & Michelsen, 2001). The data collected in this study were unable to measure the deep and long term effects of the explanatory variables on the dependent variables (civic knowledge, civic disposition and civic engagement).

In addition, because the design of this study did not involve a randomized probability sample at all stages of sampling procedures, the researcher was cautious in using the findings to infer characteristics about the populations of Malaysian university undergraduates in general (Campbell, 2001).

Chapter Seven

Measurement Analysis and Scale Validation

7.1 Introduction

This chapter addresses the measurement goal (Research Objective VII), particularly the validation of scale from the main study. In Chapter Five, the instrument development procedures for the three measures of youth civic development were presented (Research Objective V & VI). As described in that chapter, the Rasch measurement model was used in the instrument development, instrument validation (for both pilot study and main study) and scaling to create valid measures for youth civic development dimensions. The focus of this chapter is on instrument validation and scaling procedures using the data collected in the main study. Validity is an evolving property and validation is a continuing process (Messick, 1995). Therefore Rasch analysis of data from the main study contributes to further validation of the instrument, in addition to the validation on pilot study data as presented in Chapter Five.

As was discussed in Chapter Four, measurement analysis is an essential procedure in empirical research where valid outcomes from assessment are sought. The psychometric properties of a survey instrument purported to be measuring a latent variable need to be investigated before making any comparisons and inferences from the data collected. In achieving this target, as discussed in Chapter Four (Figure 4.4), researchers may aim to find a model that best describes the data, which is the conventional norm for classical test theory as well as most IRT models. On the other hand, researchers may also choose a modern psychometric method that requires the data to fit a particular model with special qualities (Andrich, 1985, 2004; Fisher, 2003; Engelhard, 1992).

This study is based on the latter orientation where the validity of the measurement scales is analysed within the Rasch unidimensional measurement framework. It is relevant to reiterate here that the Rasch models have the distinctive feature that the prescriptions for scientific measurement are inherent or encompassed in the models. As a result, a scaling approach based on the Rasch model is sensitive to the issues raised in Messick's (1995) broader conception of construct validity. If the data met the requirements of the models, together with their implications, such as the order of

the intensity of items, it contributes to evidence of construct validity of the scale in question.

Analyses of the data using the Polytomous Rasch Model (PRM) were all performed with the statistical computer software program, RUMM2020 (Andrich, Sheridan & Luo, 2008). The probability level chosen for statistical testing of fit including DIF analysis was .05 for the sample size in question where $N=1391$. The range of total scores was divided into 10 class intervals in all analyses. The Bonferroni procedure for correcting for false detection due to multiple testing was performed on the p-values resulting from the DIF analyses.

The RUMM2020 program provides an extensive range of information for assessing the quality of items in a scale. A combination of the different statistical and graphical tests of fit between the data and the model is used to refine each scale and establish an overall conclusion about the quality of a scale. Suggestions for possible scale modification and improvement are also made, especially for future studies.

Presentation of Results

There are three main instruments for this study: the Malaysian Civic Knowledge Inventory (MCKI), the Malaysian Civic Disposition Inventory (MCDI), the Malaysian Civic Engagement Inventory (MCEI). Each of the inventories is addressed in turn in this chapter. The basic psychometric properties of the items in each inventory were examined first. The results of RUMM analysis were scrutinised for post-hoc item adjudication and stepwise scale refinement. This was done to see if the psychometric capacity of each scale as a measure of the construct in question could be improved, for instance, by collapsing certain response categories or deleting certain items. A final RUMM analysis of each revised scale then summarized the properties of the scale as a whole. Each scale was examined in terms of its internal consistency using the PRM. This was assessed through chi square fit statistics, log residuals of fit statistics, and the location order of items from easy to difficult as compared to the construct map developed during conceptualisation and items development stage. The reliability of the scales was derived using the Person Separation Index, which is analogous to a traditional reliability index.

It will be recalled that the Malaysian Civic Knowledge Inventory (MCKI) consists of multiple choice questions, each with one correct answer. They were therefore analysed as dichotomous items.

For each inventory which has items in a polytomous format, different items may have a different number of categories, and the model and program are able to account for these variations. Categories are always scored with 0 representing the lowest level or least amount of the latent trait under investigation. In some cases, the original scoring was reversed because agreement with the item indicates less of the desirable trait than disagreeing with an item.

The results of analyses pertinent to each scale are presented in the following order, together with interpretations that can be made from the results:

- i. Location of threshold estimates for items with more than two categories, i.e. The Malaysian Civic Disposition Inventory (MCDI) and The Malaysian Civic Engagement Inventory;
- ii. Individual item fit to the model;
- iii. Item/Person distribution;
- iv. Order and locations of items;
- v. Additional analyses (where relevant)

7.2 The Malaysian Civic Knowledge Inventory: Item Adjudication and Scale Refinement

The hypothesis underlying this section of analysis is:

$$H_1 : \text{The items in the Malaysian Civic Knowledge Inventory (MCKI) form a} \\ \text{unidimensional scale}$$

Description of Scale and Items

The Malaysian Civic Knowledge Inventory (MCKI) was developed specifically for this study. It consists of multiple choice questions, each with one correct answer and three distractors. Initially 30 items were developed to assess civic knowledge for Malaysian citizen covering the content universe depicted in column two Table 7.1. The initial set of civic knowledge items went through a pre-pilot study and a pilot

study. Data from the pilot study went through item analysis using PRM. Some modifications and improvement were made to the scale (as reported in Chapter Five) before it was administered in the main study.

Table 7.1 Civic Knowledge Item Matrix and Content Guidelines

Aspects of Civic Knowledge	Items	
	Initial (No of Items)	Revised (No of Items)
National identity	<i>CK7, 11(2)</i>	<i>CK7, 11(2)</i>
Regional / international relations	<i>CK26, 18(2)</i>	<i>CK26, 18(2)</i>
National History	<i>CK3, 9, 29(3)</i>	<i>CK3, 9(2)</i>
Federal Constitution of Malaysia	<i>CK4, 14, 19, 21(4)</i>	<i>CK4, 14, 21(3)</i>
Cognitive/Participative civic skill	<i>CK15, 17, 22,23(4)</i>	<i>CK15, 17, 22, 23 (4)</i>
- Cognitive skills		
- Analytical & interpretative skills		
Knowledge about current issues	<i>CK1, 5, 8, 13, 25(5)</i>	<i>CK1, 5, 8, 25(4)</i>
Fundamental democratic principles	<i>CK2, 12, 24, 27, 30(5)</i>	<i>CK12, 24, 27, 30(4)</i>
Fundamental political processes - judiciary; government; how to participate	<i>CK6, 10, 16, 20, 28(5)</i>	<i>CK6, 10, 16(3)</i>
Total Number of Items	30	24

Using the main study data, the operating characteristics of the items were examined empirically and conceptually, adjudicating items to be retained for the final version of the inventory for use in further studies.

It will be recalled that the MCKI is made up of multiple choice questions with one correct answer. It was therefore analysed as dichotomous items that involve only one threshold each. The aim of the Rasch analysis was to examine whether data from the items on the revised MCKI fitted the model. Empirically, the global fit of items and the scale as a whole were examined through chi-square fit statistics. Further evidence of data fit to model for items was provided by an ANOVA analysis of residuals for the prevalence of differential item functioning (DIF) across selected salient group factors. In RUMM, the test of DIF was carried out simultaneously across class intervals and one person factor. In the context of this study, two person factors, namely ethnicity and gender, were considered salient.

However, the final decision to include or exclude an item for subsequent analysis was made based not only on empirical and statistical indicators. The conceptual content coverage of the item, its location in the item domain matrix, as well as its location on the item map were considered before making a decision to eliminate it from the scale or not. Because the fit of any item affects the fit of others, the items with poor fit were eliminated sequentially, beginning with the worst fitting item. The process of item adjudication and scale refinement by eliminating item with poor fit to the model was repeated if there was still individual item misfit as well as overall scale misfit. As scale refinement involves a trade-off between model fit and reliability in terms of person separation, further scale refinement was stopped if the elimination of a particular poor fitting item resulted in a significant drop in the person separation index or reliability of the scale as a whole.

The results of analyses pertaining to the MCKI are presented in the following order, together with interpretations that can be made from the results:

- i. Individual item fit to the model
- ii. Distractor analysis
- iii. Order/Location of items
- iv. Item/Person distribution

Model Fit Analysis

Table 7.2 provides a summary of the procedures involved in items adjudication and scale refinement for the MCKI. Column one of Table 7.2 describes the items which were analysed in successive runs of the program. Column Two shows the Person Separation Index (PSI) for the scale. Column Three provides the overall fit statistics for the scale in terms of the item-trait interaction. Column Four to Column Six list items that misfit based on three pieces of statistical evidence, namely, the Chi square fit statistic (Column Four); the ANOVA test of measurement invariance across gender and class intervals (Column Five); and the ANOVA test of measurement invariance across ethnic groups and class intervals (Column Six).

As indicated in Row One in Table 7.2, item CK20 was first identified to have poor fit to the model. An empirical misfit was indicated statistically by its chi square fit statistic [$\chi^2(13354.6, 9) = 112.85; p < 0.000$]. The misfit of item CK20 was also

evident in the test for measurement invariance using ANOVA. Differential item functioning across class intervals was significant, when it was analysed simultaneously with DIF based on gender $[F(9, 1361)=11.85, p<0.000833]^*$ as well as with DIF based on ethnicity $[F(9, 1342)=12.04, p<0.000833]^*$. In addition, item CK 20 also recorded a large positive fit residual (fit residual =3.504). The deviation from the model was also manifested graphically in the substantial deviation of the observed item characteristic curve (ICC) from the model ICC as shown in Figure 7.1. In addition, the observed ICC as shown in Figure 7.1 also indicated that item CK20 was extremely difficult for everyone; in fact they seem to be getting the correct answer at the guessing rate.

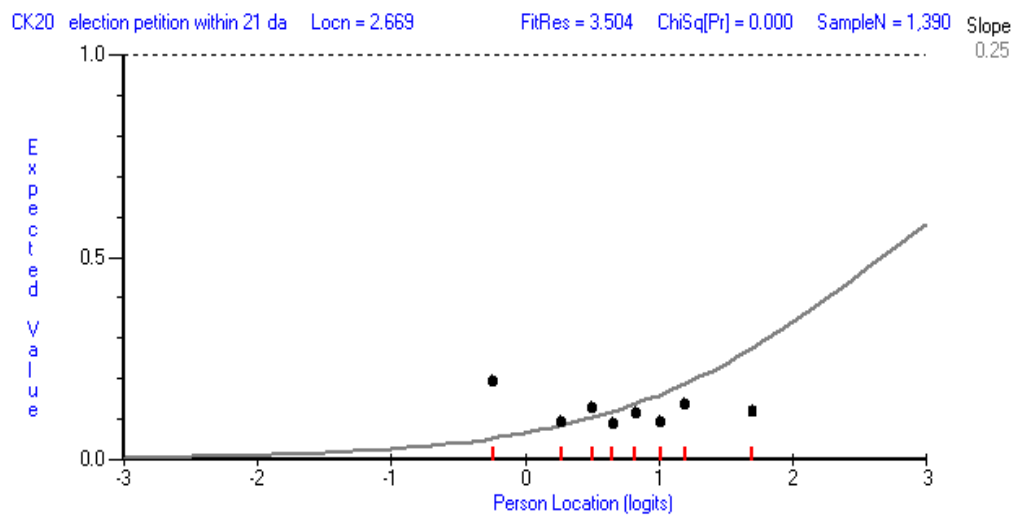


Figure 7.1 ICC for Item CK20

The decision to exclude item CK20 was further justified after examining the item content, in terms of its representativeness and relevance to the latent trait under investigation, civic knowledge. In hindsight, this item which reads “*As stipulated under Section 32 of the Election Offences Act 1954, an election petition may be presented to the High Court Judge within _____ days after publication of the results in the Gazette.*” seems to require the ability to memorize factual knowledge from the respondents. CK20 might not be directly measuring or related to

* significant level after Bonferroni adjustment

the substantive civic knowledge that will enable a person to function as an informed citizen. The correct or wrong responses given by respondents might not solely reflect their level of civic knowledge, but possibly is also due to their level of cognition in memorizing facts. It may also have received little attention in the curriculum. As a result, the observed item characteristic curve is flat, indicating near zero discrimination between respondents across the class intervals and a large positive fit residual. In other words, item CK20 might be measuring something else, probably the level of knowledge about facts and figures, rather than or in addition to the command of civic knowledge.

Table 7.2 Procedures of Item Adjudication and Scale Refinement: Civic Knowledge Scale

Rasch Analysis Procedure	PSI	Scale Global Fit Statistics (Item-Trait Interaction)	Item Global Misfit (chi-square fit statistics)	Item Misfit (ANOVA Test for Measurement Invariance across CI & Gender)	Item Misfit (ANOVA Test for Measurement Invariance Across CI & Ethnicity)
Fitting all 30 CK items to RUMM	0.50593	$\chi^2 = 506.913$ Df=270 P<0.000	CK13 CK20	CK13 CK20	CK13 CK20
Eliminating CK20 the worst misfit item from CK scale	0.52778	$\chi^2 = 399.299$ Df=261 P<0.000	CK13 CK28	CK13 CK28	CK13
Eliminating CK13 the next worst misfitting item	0.54109	$\chi^2 = 393.111$ Df=252 P<0.000	CK28	CK28	CK28
Eliminating CK28 the next worst misfitting item	0.54506	$\chi^2 = 316.843$ Df=243 P<0.001	CK2	-	-
Eliminating CK2 the next misfitting item	0.55078	$\chi^2 = 292.612$ Df=234 P<0.006	-	-	-
Eliminating CK29 for having large fit residual (5.141) & DIF based on ethnicity	0.55604	$\chi^2 = 261.151$ Df=200 P<0.002	CK19	CK19	CK19
Eliminating CK19 for misfit	0.55454	$\chi^2 = 239.418$ Df=216 P<0.5	-	-	-

After eliminating the worst misfitting item, CK20, the scale with 29 items was analysed again for scale and individual item fit to the model. At this point, item CK13 appeared to be the next most misfitting item, judging from its Chi Square statistic as well as the ANOVA test of invariance across class intervals, simultaneously with the invariance tests for gender and ethnicity. In addition, there was also graphical indication of misfit as shown in the ICC in figure 7.2. Again, the item did not discriminate enough.

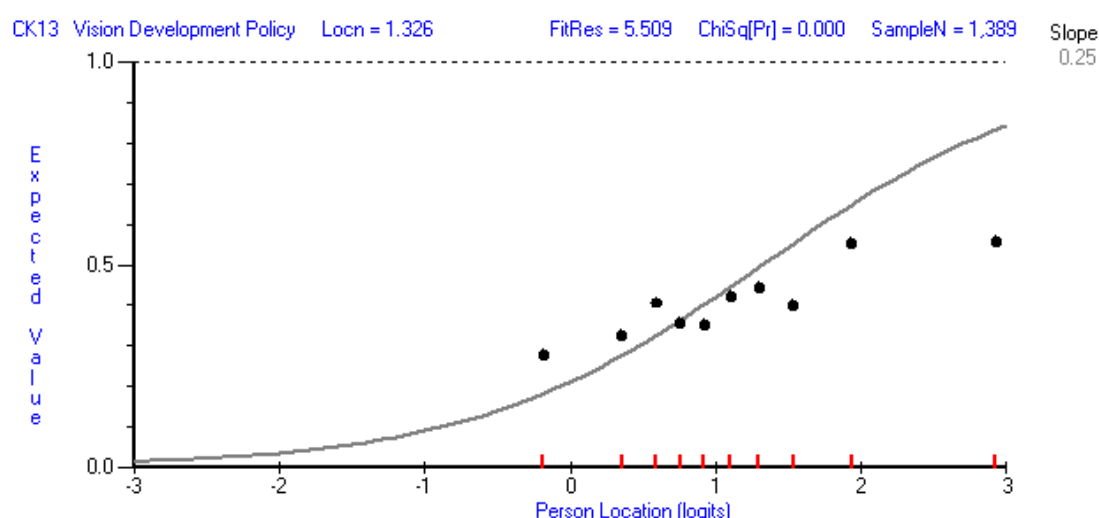


Figure 7.2 ICC for Item CK13

The subsequent analysis of scale and item fit after elimination of item CK13 resulted in poor fit for item CK28 and item CK2. Item 28 took precedence in the scale refinement process as the misfit for item CK28 was deemed to be more substantial. A overall item misfit was apparent [χ^2 (9,1330.38)=32.48, $p<0.001^*$], together with DIF across gender (F (9, 1359)= 3.28, $p<0.001^*$) and ethnicity (F (9, 1339)=3.34, $p<0.001^*$). An examination of its ICC shows that item CK28 only discriminated between respondents from low and high ability group, but under-discriminating across the other intermediate class intervals. This is indicated by the clustering of the eight class intervals in the middle of the empirical ICC, shown in Figure 7.3.

* significant level after Bonferroni adjustment

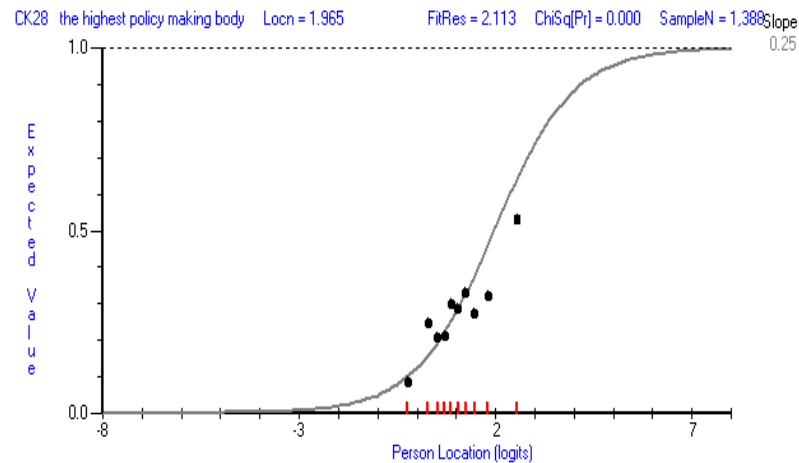


Figure 7.3 Item Characteristic Curve: Item CK28

Distractor Analysis

To understand the reason behind this anomaly in the characteristic of response pattern, a distractor analysis was performed. In addition to the proportion of endorsement of the correct response by class interval, the proportions of endorsement of each distractor for each class interval were investigated graphically. Figure 7.4 shows these proportions joined by lines for ease of visual interpretation.

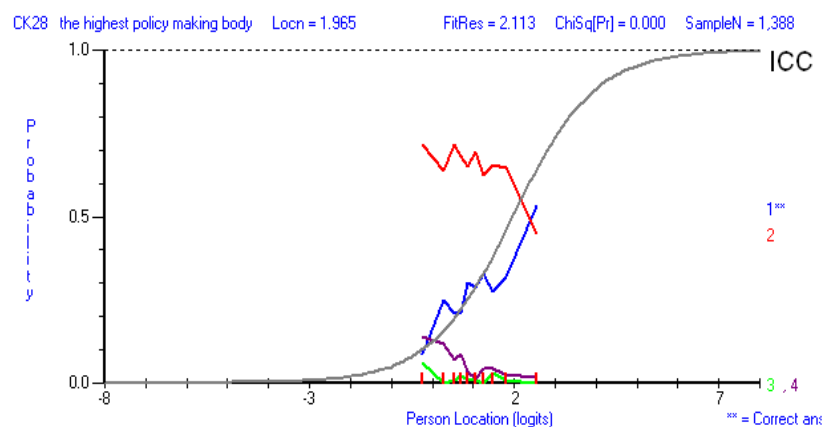


Figure 7.4 Distractors Curves: Item CK28

The distractor curves for item CK28 are a concern here and could possibly be contributing to the item misfit. As shown in figure 7.4 above, distractor 2 seems to be attracting a relatively high proportion of endorsement from the respondents

across the class intervals, substantially higher than all other distractors, including the correct answer. Apparently, there is a confusion or misconception among the respondents toward the item content, which asks whether the cabinet (the correct answer key) or the parliament (the distractor) is the highest policy making body in the context of Malaysia. This is an example where Rasch analysis output provides evidence of an anomaly and upon further investigation, there is no problem with the item, but with factor beyond the item, in this case, a misconception which is most probably a result of teaching. As such, theoretically, an item like CK28 may be kept in the scale. However, in this case, a decision was made to exclude item CK28 from the CK scale, the conceptual reason being that there are other items on the scale that target the same content domain as CK28. Subsequent analysis of the CK scale without item CK28 saw an improvement in the PSI which serves as another justification for its removal. However, curriculum feedback to the educational system is justified.

Item CK2 was the next item of concern. In the revised CK scale of 27 items, CK2 misfitted with the model based on the Chi Square fit statistics for item-trait interaction, but did not misfit the model in the ANOVA test of DIF across class intervals and two person factors. Item CK2 was also removed from CK scale, and with its elimination, the CK scale achieved higher reliability in terms of PSI, and the overall fit of the CK scale also improved considerably, as depicted in Table 7.2.

After elimination of item CK2, there seemed to be no more items that misfit statistically to the model. Upon closer examination, however, item CK29 was found to be of concern, due to its large fit residual and the prevalence of DIF based on ethnicity. The decision for the elimination of CK29 was supported by the fact that it clustered together with a few other items on the continuum of the latent trait of civic knowledge. This is shown in Figure 7.5 which shows the location of item CK29 on the latent continuum of Civic Knowledge in relation to other items on the MCKI. Hence its elimination from the scale is justified. In addition, the improvement in the PSI after CK29 was eliminated (from PSI = 0.551 to 0.556) further justified its elimination from the scale.

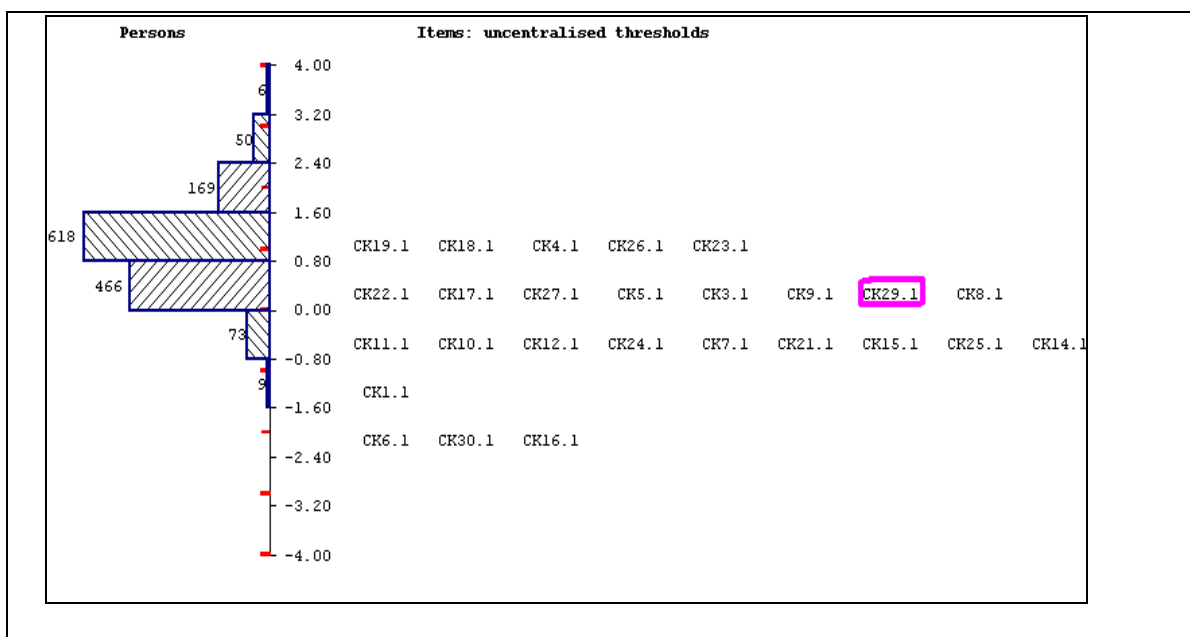


Figure 7.5 Item Map Showing Location of Item CK29

The refined CK scale of 25 items after dropping CK29 brought to the fore a concern about item CK19. Item CK19 now appeared as an item with poor fit to the model. An important insight from Rasch analysis, at this juncture, is that, during the process of stepwise scale refinement, very often when an item with poor fit is discarded, other item/items which initially display perfect fit turn out to misfit the model. This is an indication that the fit of an individual item to the model is relative and not absolute, depending on its interaction with the other items on the same scale.

After the elimination of item CK19, a refined CK scale with optimum capacity as an internally consistent measure for civic knowledge was achieved. There was no significant individual item misfit in the final scale. The summary statistics for the final set of items selected are shown in Table 7.3.

Table 7.3 Individual Item Fit Statistic: CK Refined Scale with 24 Items

Items	ANOVA DIF SUMMARY								Chi-Square Test of Fit					
	Class		Gender		Gender X Class		Class		Ethnicity		Ethnicity X Class		No Person Factor Division	
	<i>F</i> *	<i>P</i> **	<i>F</i> *	<i>P</i> **	<i>F</i> *	<i>P</i> **	<i>F</i> *	<i>P</i> **	<i>F</i> *	<i>P</i> **	<i>F</i> *	<i>P</i> **	Chi-Square (df =9)	<i>p</i>
CK1	0.668	0.739	0.060	0.806	0.739	0.674	0.734	0.678	34.211	0.000	1.884	0.005	6.629	0.676
CK3	1.277	0.244	0.180	0.671	2.291	0.015	1.279	0.243	0.377	0.770	1.193	0.231	11.328	0.254
CK4	0.927	0.501	2.380	0.123	1.030	0.414	0.905	0.520	4.274	0.005	1.188	0.235	7.774	0.557
CK5	1.148	0.325	4.786	0.029	0.363	0.953	1.169	0.311	1.219	0.301	1.246	0.184	10.164	0.337
CK6	0.634	0.768	0.733	0.392	1.007	0.432	0.630	0.772	1.254	0.289	0.459	0.991	5.641	0.775
CK7	1.206	0.287	3.090	0.079	0.716	0.695	1.230	0.272	7.992	0.000	1.020	0.437	11.191	0.263
CK8	0.745	0.668	3.250	0.072	0.400	0.935	0.806	0.611	2.889	0.034	1.540	0.041	7.169	0.620
CK9	0.557	0.833	8.000	0.005	0.740	0.672	0.570	0.822	2.766	0.041	0.901	0.608	5.078	0.827
CK10	2.214	0.019	3.366	0.067	0.437	0.915	2.210	0.019	0.970	0.406	0.936	0.557	19.458	0.022
CK11	0.888	0.535	0.679	0.410	1.189	0.298	0.925	0.502	13.242	0.000	2.151	0.001	8.727	0.463
CK12	0.753	0.660	1.121	0.290	1.279	0.244	0.759	0.655	0.382	0.766	1.046	0.400	7.469	0.588
CK14	0.619	0.782	0.057	0.811	1.287	0.239	0.652	0.753	14.034	0.000	0.969	0.508	6.007	0.739
CK15	1.517	0.137	0.565	0.452	2.594	0.006	1.549	0.126	5.060	0.002	1.075	0.363	13.822	0.129
CK16	2.099	0.027	0.313	0.576	1.320	0.221	2.079	0.029	0.117	0.950	1.218	0.207	17.199	0.046
CK17	2.325	0.014	0.939	0.333	0.687	0.721	2.386	0.011	2.218	0.084	0.802	0.748	21.288	0.011
CK18	0.969	0.464	2.265	0.133	0.671	0.736	0.999	0.439	2.070	0.102	0.832	0.708	8.741	0.461
CK21	1.136	0.333	1.126	0.289	0.694	0.714	1.114	0.349	3.843	0.009	0.738	0.827	10.463	0.314
CK22	0.582	0.813	26.982	0.000	0.291	0.978	0.598	0.800	2.777	0.040	1.073	0.366	5.632	0.776
CK23	1.018	0.423	6.849	0.009	1.805	0.063	1.044	0.402	3.562	0.014	0.997	0.469	9.037	0.434
CK24	0.865	0.556	0.127	0.722	1.954	0.041	0.859	0.562	5.466	0.001	0.725	0.841	8.264	0.508
CK25	1.647	0.097	0.232	0.630	0.495	0.879	1.585	0.115	0.988	0.397	1.805	0.008	16.223	0.062
CK26	0.940	0.489	7.341	0.007	0.828	0.590	0.965	0.467	2.704	0.044	0.958	0.525	8.894	0.447
CK27	0.887	0.537	0.034	0.854	0.918	0.509	0.848	0.571	6.002	0.000	0.446	0.993	8.2	0.514
CK30	0.467	0.897	5.407	0.020	1.188	0.299	0.464	0.899	2.866	0.036	0.668	0.896	4.72	0.858

* Degree of Freedom 1 for all items : 1 for gender ; 9 for class interval ; 9 for gender X Class

Degree of Freedom 2 varies for each item

**Bonferroni probability adjustment at the 0.001042 significance level

The summary Chi Square statistic as shown in Table 7.4 ($\chi^2 = 239.418$, $df=216$, $P>0.1$) indicates no significant overall item-trait interaction. Data elicited by the 24 items on the CK scale hence conform well to the requirements of the PRM. These psychometric properties or measurement characteristics of the individual items and the scale as a whole indicate that the CK items mapped on to a single dimension, of civic knowledge in this case, within the power of test of fit.

Table 7.4 Summary Statistics for the Refined MCKI (24 items)

Statistics	Value
N	1391
Item Trait Interaction	
Total Item Chi Square	239.118
Degree of Freedom	216
Chi Square Probability (p)	0.134
Reliability	
Person Separation Index (PSI)	0.554

The unidimensionality of the refined CK scale was further corroborated by a principal component analysis of the standardized residuals between the observed responses and the expected responses given the parameter estimates, which showed no indication of multidimensionality. The first principal component for the residuals was found to account for just about six percent (6%) of the variation, indicating no systematic intercorrelations among the residuals. This is an evidence of local independence. In other words, there is a strong main dimension underlying the 24 items on the scale.

The Person Separation Index for the refined CK scale of 0.555 as shown in the summary statistic in Table 7.4 is at an acceptable level of reliability, although not impressive. A possible reason behind the moderate person separation index despite a good fit of the scale and items to the model lies in the targeting of the items that affects the precision of measurement.

Person and Item Threshold Distribution

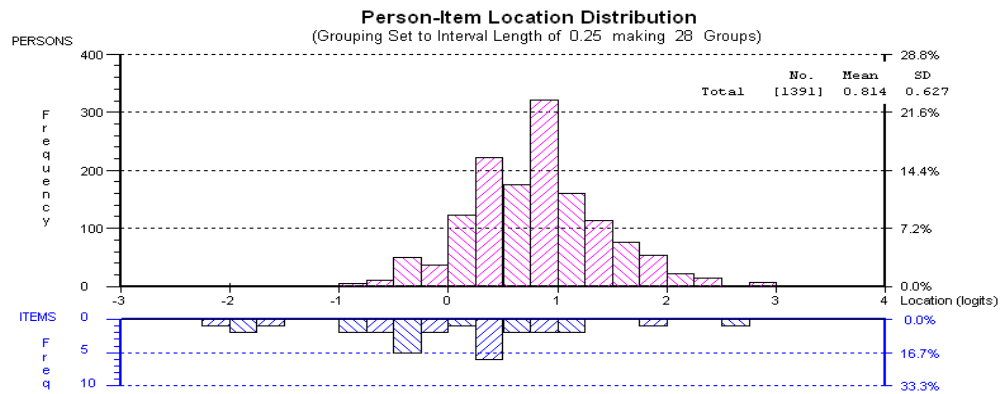


Figure 7.6 Person-Item Threshold Distribution: Refined CK Scale

Figure 7.6 shows the distribution of person and item thresholds on the latent continuum of civic knowledge. Figure 7.6 indicates that generally the targeting seems satisfactory. However, a closer examination reveals that the distribution of person locations is generally more negatively skewed than the distribution of items, indicating that the items are relatively easy for the respondents. There are item gaps at the positive end of the continuum, between logits +1.25 and logits +1.75 as well as between logits +2.0 and logits +2.5, where the respondents are not targeted by any items on the scale. As a result of the discrepancy in targeting, respondents at the higher end of the civic knowledge continuum, are therefore not well discriminated. The Rasch measurement evidence suggests that the extent or range of formal operational civic knowledge is under-represented for this group of sample. In other words, the MCKI was relatively easy for this particular sample of respondents. In fact as described in Chapter Five, the concern about item difficulty for the MCKI was noted from the results of Rasch analysis of the pilot study data. Efforts were made to construct and include more difficult items. Since easiness and difficulty is a relative matter, it could also be said that the group of students were relatively knowledgeable about civics. However, as the main aim of the study was not to select or grade at the individual person level, the validity in terms of consequential validity (Messick,1995) of the scale as a whole was not seriously undermined by this slight discrepancy in the targeting of items.

Order and Location of Items on Scale

The empirical hierarchy of items on the continuum of civic knowledge is in general consistent to their expected conceptual hierarchy. Items on the fundamental political processes, in particular item CK6 on the role of *Syariah* court turned out to be the easiest item. This is as expected conceptually because Malaysia is a Muslim country where Islam is the national religion and *Syariah* court is part and parcel of life in Malaysia. This was followed by item CK30 on the importance of having various associations in a democratic society which assesses the fundamental understanding of democratic principle.

Table 7.5 Estimated Location of Items on the Refined CK Scale

Code	Statement	Location	SE
CK6	<i>Syariah court</i>	-1.925	0.117
CK30	<i>The importance of having various association</i>	-1.602	0.103
CK16	<i>Permanency in tenure for supreme court judge</i>	-1.550	0.101
CK1	<i>Minister for Foreign Affairs</i>	-1.279	0.092
CK11	<i>Dark blue square of Malaysian flag</i>	-0.642	0.074
CK10	<i>Public Complaints Bureau</i>	-0.571	0.073
CK12	<i>Referendum in democratic country</i>	-0.456	0.070
CK24	<i>House of Representative is the supreme legislative authority</i>	-0.247	0.067
CK7	<i>Parliament building</i>	-0.099	0.065
CK21	<i>The authority of the King</i>	-0.072	0.064
CK15	<i>Identifying gender discrimination</i>	-0.037	0.064
CK25	<i>PAS won the Kelantan state assembly in the previous election</i>	0.005	0.063
CK14	<i>The importance of separation of power</i>	0.023	0.063
CK22	<i>Identify statement which is a fact</i>	0.214	0.061
CK17	<i>Consequence of the monopoly of a large publishing company</i>	0.449	0.059
CK27	<i>3 The meaning of the fourth prinple of RUKUNEGARA</i>	0.574	0.058
CK5	<i>National Integrity Plan 2004</i>	0.590	0.059
CK3	<i>NEP</i>	0.715	0.058
CK9	<i>State of Emergency from 1948-1960</i>	0.726	0.058
CK8	<i>Largest development allocation</i>	0.774	0.058
CK18	<i>5 permanent seats on the United Nation</i>	0.948	0.057
CK4	<i>3 branches of federal government</i>	1.045	0.057
CK26	<i>Malaysia strongly advocates ASEAN+3</i>	1.131	0.058
CK23	<i>Identify statement which is an opinion</i>	1.287	0.057

In addition, items assessing the cognitive and participative skill, particularly items CK23 on the cognitive skill of identifying opinions from facts, became the most difficult item on the MCKI. The sample in this study also seemed to find items on Malaysia's regional and international relations such as items CK26 and items CK18 difficult.

It is also essential to reiterate here what has been described in Chapter Five that for the MCKI, which was meant to be an achievement test, it is sufficient to ensure a spread of items from easier to more difficult ones. This is demonstrated both in Figure 7.5 and Table 7.5. Most importantly, the items on the MCKI cover the items matrix as derived from the assessment framework in Table 5.2.

The content coverage of the final revised CK scale was maintained even after the exclusion of six items in the scale refinement procedures. As shown in Table 7.1, the remaining 24 items on the final revised CK Scale still cover the initial range of content universe operationalized in the item matrix for this study.

Conclusion

The main task in this section to establish the statistical and theoretical consistency of the MCKI used in this study was achieved. After eliminating items that misfit the model, the unidimensionality of these remaining items was ascertained through adequate item and scale fit to the Rasch Unidimensional Measurement Model. Specifically, it was observed that within a 95% degree of accuracy or confidence interval, these data generated using the refined CK scale are consistent with Rasch scaling. This justifies the use of the person estimates for further arithmetic operations or substantive statistical analysis. Finally, estimated item and person locations indicate that adding more difficult items would be justified.

7.3 The Malaysian Civic Disposition Inventory (MCDI): Item Adjudication and Scale Refinement

This section is framed around the following hypothesis:

$$H_2 : \textit{The items in the Malaysian Civic Disposition Inventory(MCDI) form a unidimensional scale}$$

The Scale and Items

As described in Chapter Five, civic disposition in this study covers the whole range of attitudes, disposition and value orientations pertaining to the characteristics of

being a Malaysian citizen as envisaged in the National Ideology, Rukunegara & Vision 2020 as well as the National Education Philosophy. There were initially 15 subscales, covering twelve aspects of civic disposition, each with four response categories. Table 7.5 shows these subscales. Column one in Table 7.6 displays the name of each subscale and its coding, column two indicates the initial number of items; column three records the number of items retained in the final scale and column four displaying the number of items discarded.

In terms of response format, the MCKI consists of polytomous items, each with four response categories. Therefore, the results of analyses pertinent to the MCKI are presented in the following order:

- i. Threshold analysis;
- ii. Local independence analysis;
- iii. Individual item fit analysis;
- iv. Item/Person distribution;
- v. Order and Location of items.

Table 7.6 The Malaysian Civic Disposition Inventory: Initial (125 items) and Final Scale (64 items)

Subscale	No of Items (Initial)	No of Items (Final)	No of Items (Discarded)
Civic Self-Efficacy (CSE)	6 [<i>CSE1-6</i>]	5 [CSE1, 2, 3, 4, 6]	1 (CSE5)
Spirituality	11	2	9
Belief in God (BG)	5 [<i>BG1-5</i>]	2 [BG1,2]	3 (BG345)
Religious Commitment (RC)	6 [<i>RC1-6</i>]	0	6 (RC1-6)]
Consumer patriotism (BM)	4 [<i>BM1-4</i>]	3 [BM1, 3, 4]	1 (BM2)
Support for Democratic Principles	10	7	3
Freedom of Speech (FS)	4 [<i>FS1-4</i>]	1 [FS1]	3 (FS234)
Democratic Governance (DG)	6 [<i>DG1-6</i>]	6 [DG1,2, 3, 4, 5,6]	0
Attitude toward Citizenship (CZ)	7 [<i>CZ1-7</i>]	7 [CZ1,2, 3, 4, 5, 6, 7]	0
Social Tolerance (ST)	18 [<i>ST1abc -6abc</i>]	4 [ST1a, 2b, 3c, 6c]	14 (ST1bc2ac3ab4abc5abc6ab)
General Affect toward Malaysia & Being Malaysian (GA)	5 [<i>GA1-5</i>]	2 [GA1, 3]	3 (GA245)
Social Trust (people) - TP	7 [<i>TP1-7</i>]	5 [TP1, 2, 3, 5, 6]	2 (TP4,7)
Social Trust (institutions) - TI	12 [<i>TI1-12</i>]	10 [TI 1, 2,4,5, 6,7,8, 10, 11, 12]	2 (TI 3,9)
Constructive Patriotism (CP)	24 [<i>CP1abcd-6abcd</i>]	5 [CP1a, 2b, 4d, 5a, 6b]	19 (CP1bcd2acd3abcd4abc5bcd6acd)
Society-Before-Self Orientation Values (SOV)	9 [<i>VO2,3,8,10,12,17, 18,19,21</i>]	5 [VO3,8,12,18,19]	4 (VO2,10,17,21)
Progressive-Orientation Values (POV)	6 [<i>VO1,4,6,11,13,15</i>]	3 [VO6,15,13]	3 (VO1,4,11)
Morality-Orientation Values (MOV)	6 [<i>VO5,7,9,14,16,20</i>]	6 [VO5,7,9,14,16,20]	0
Total	125	64	61

Threshold Analysis

As detailed in Chapter Four on the issue of measurement in social sciences, a scale in social science research should serve like a ruler used for measurement in physical science. A threshold is the point where the probability of a response in either one of the two adjacent categories is 50%. As in the case of a ruler, for accurate and valid interpretation of results, thresholds that mark the successive categories on the scale should be ordered. This is part of the characteristics of measurement invariance. The PRM serves a special function here because it is a model that has the capacity to disclose whether the response categories of a scale are working in the order intended. Initially, all items in the MCDI had response scales with four categories. The items, their response format and items that displayed disordered thresholds are shown in Table 7.7.

Table 7.7 Initial Response Categories for Civic Disposition Scale

Aspects of Civic Disposition	Reverse-Scored Items	Response Choices	Disordered Thresholds
Civic Self-Efficacy (CSE)	CSE345	<i>SD (1) -----SA(4)</i>	CSE3-6
Belief in God (BG)	BG1234	<i>SD (1) -----SA(4)</i>	BG1-5
Buying Malaysian Products (BM)	BM124	<i>SD (1) -----SA(4)</i>	BM4
Freedom of Speech (FS)	-	<i>SD (1) -----SA(4)</i>	FS2 &4
Democratic Governance (DG)	-	<i>SD (1) -----SA(4)</i>	DG1&6
Attitude toward Citizenship (CZ)	CZ235	<i>SD (1) -----SA(4)</i>	CZ1,3 - 7
Religious Commitment(RC)	RC56	<i>SD (1) -----SA(4)</i>	RC1-6
Social Tolerance (ST)	ST1356	<i>SD (1) -----SA(4)</i>	ST4abc
General Affect toward Malaysia & Being Malaysian (GA)	GA345	<i>Semantic Differential Response Scale</i>	GA1235
Social Trust (people– TP)	-	<i>No Trust At All ----- Complete Trust (1) (4)</i>	TP1
Social Trust (institutions – TI)	-	<i>No Confidence At All ----Very Confident (1) (4)</i>	-
Constructive Patriotism (CP)-6	CP1235	<i>Not A Good Citizen ----- Very Much A Good At All (1) Citizen(4)</i>	CP1abcd 2ab 4abcd 6abd
Society-Before-Self Orientation Values(SBS)	-	<i>Not Like Me ----- Very Much Like At All (1) Me (4)</i>	VO8, 12, 18
Progressive-Orientation Values(PO)	-	<i>Not Like Me ----- Very Much Like At All (1) Me (4)</i>	-
Morality-Orientation Values (MO)	-	<i>Not Like Me ----- Very Much Like At All (1) Me (4)</i>	-

Prior to post-hoc collapsing of response categories, the Person Separation Index was 0.902, and the general test of fit values were: $\chi^2=2581.182$; $df=1125$; $p<0.000$. As an illustration of the procedures of threshold analysis and post-hoc collapsing of response categories, item CZ1 is used as an example here.

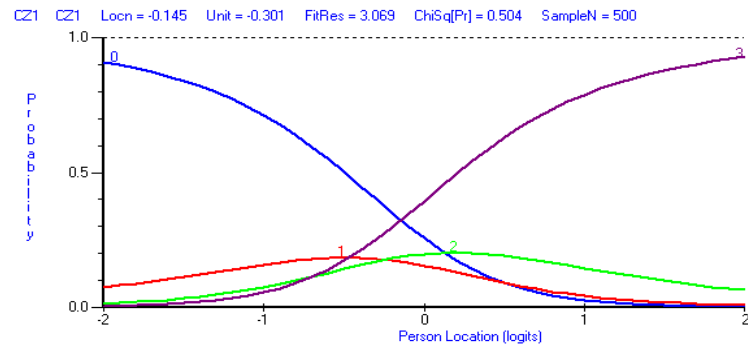


Figure 7.7 Category Characteristic Curves Before Collapsing: Item CZ1

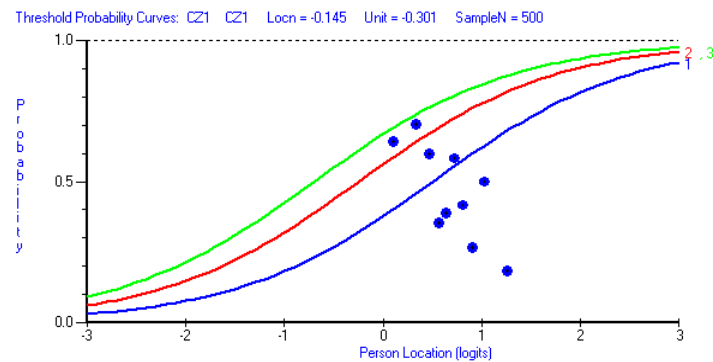


Figure 7.8 Initial Threshold Probability Curves: Threshold 1 Item CZ1

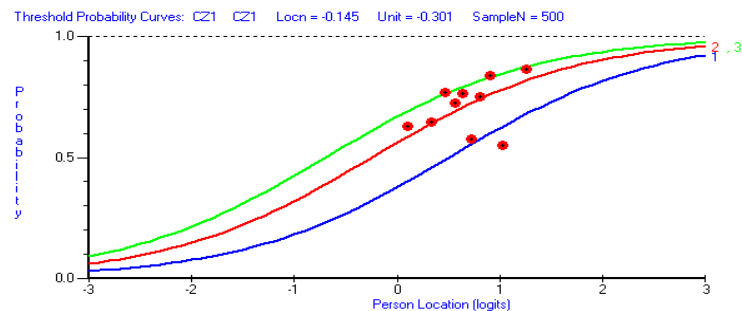


Figure 7.9 Initial Threshold Probability Curves: Threshold 2 Item CZ1

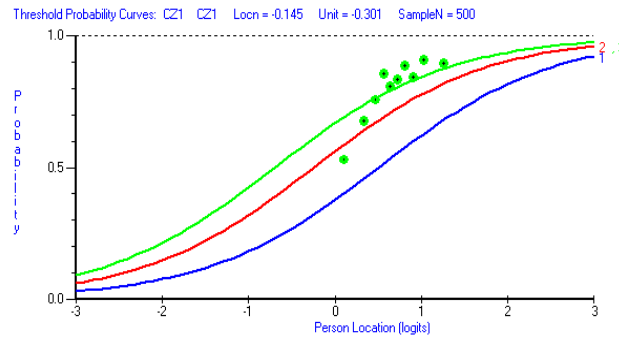


Figure 7.10 Initial Threshold Probability Curves: Threshold 3 Item CZ1

Graphical evidence in the form of category characteristic curves for CZ1 (Figure 7.7) indicated that CZ1 displayed disordered thresholds. Threshold 2 and 3 were disordered. Further examination on the conditional and observed proportions of response probabilities across class intervals for each threshold shown in Figures 7.8, 7.9, and 7.10, indicated that thresholds one and two did not discriminate as required. Hence a decision was made to collapse the two middle categories [category 1 (Disagree) and 2 (Agree)]. After collapsing, the new response scale becomes: 0 (Strongly Disagree), with the middle category (1) not labelled, implying a position of neither agree or disagree, and 2 (Strongly Agree). Initially, it was the intention to have a response scale that forces respondents to make a choice of agreeing or disagreeing with each item. However, empirical evidence in this particular context indicates that for most attitudinal items, such a force-choiced response scale did not work as intended. The CCC in Figure 7.11 shows that the new categories for item CZ1 after collapsing operate as expected.

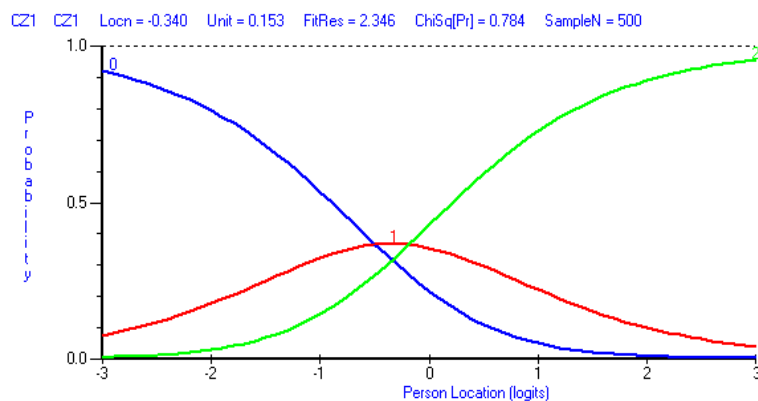


Figure 7.11 Category Characteristic Curves After Collapsing Response Category 1 & 2: Item CZ1

Post-hoc collapsing of the middle categories of 1(Disagree) and 2(Agree) also seems to work for all items with disordered thresholds. The post-hoc collapsing of response categories for each subscale and the revised response scale are shown in Table 7.8. After rescoreing the items with reversed threshold, there is a slight increase in the PSI, from 0.902 to 0.907 and an improved general fit with $\chi^2= 2338.605$, $df=1125$, $p<0.000$. This general test of fit, however, still showed substantial misfit of the data to the model.

Table 7.8 Post-Hoc Rescoring of Response Categories: The Malaysian Civic Disposition Inventory

Item Blocks - no of items	Post-Hoc Rescoring	Label of Revised Response Categories
Civic Self-Efficacy (CSE)- 6	0, 1+2, 3	<i>SD(1)-----SA(3)</i>
Belief in God (BG) -5	0+1, 2+3	<i>D(1) -----A(2)</i>
Buying Malaysian Products (BM)-4	0, 1+2, 3	<i>SD (1 -----SA(3)</i>
Freedom of Speech (FS)-4	0, 1+2, 3	<i>SD(1)-----SA(3)</i>
Democratic Governance (DG)-6	0, 1+2, 3	<i>SD(1)-----SA(3)</i>
Attitude toward Citizenship (CZ)-7	0, 1+2, 3	<i>SD(1)-----SA(3)</i>
Religious Commitment(RC)-6	0, 1+2, 3	<i>SD(1)-----SA(3)</i>
Social Tolerance (ST)-ST4abc	0, 1+2, 3	<i>SD (1) -----SA(3)</i>
General Affect toward Malaysia & Being Malaysian (GA)-5	0, 1+2, 3	<i>SD(1)-----SA(3)</i>
Social Trust (people) – TP-7	0, 1+2, 3	<i>No Trust At All ----- Complete Trust (1) (3)</i>
Social Trust (institutions) – TI-11	-	<i>No Confidence At All -----Very Confident (1) (4)</i>
Constructive Patriotism (CP)-6	0, 1+2, 3	<i>Not A Good Citizen ---- Very Much A Good At All (1) Citizen(3)</i>
Society-Before-Self Orientation Values – VO8 , VO12 & VO18	0, 1+2, 3	<i>Not Like Me ----- Very Much Like At All (1) Me (3)</i>
Progressive-Orientation Values	-	<i>Not Like Me ----- Very Much Like At All (1) Me (4)</i>
Morality-Orientation Values	-	<i>Not Like Me ----- Very Much Like At All (1) Me (4)</i>

Local Dependency

As the MCDI is made up of items targeting different *aspects* of civic disposition, an analysis of residual correlations was carried out to see if there was any concern about local dependency. As discussed in Chapter Four, local dependency in Rasch analysis,

or the halo effect (Marais & Andrich, 2008), is a condition where the response for an item is influenced by the responses to other items on the same scale. This condition implies that the items might be redundant or measuring almost the same thing. This condition of local dependency among items on a scale will create a spurious, inflated reliability coefficient.

In a RUMM analysis, indicators for local dependency are flagged through principle component analysis of the residuals. These reveal potentially large correlations in the residual matrix, after extracting the main, common variable captured by the items.

Residual correlations greater than 0.7 (a very high correlation) among pairs of items are shown in Table 7.9 through to Table 7.11. These relationships among items with such high residual correlations are discussed next. In general, the high correlations reflected a structural feature of the format of the items.

Table 7.9 Residual Correlation Matrix: Items for Social Tolerance (ST)

	ST1a	ST1b	ST1c	ST2a	ST2b	ST2c	ST3a	ST3b	ST3c	ST4a	ST4b	ST4c	ST5a	ST5b	ST5c	ST6a	ST6b	ST6c
ST1a																		
ST1b	0.840																	
ST1c	0.782	0.777																
ST2a																		
ST2b				0.881														
ST2c				0.813	0.781													
ST3a																		
ST3b							0.816											
ST3c							0.807	0.770										
ST4a																		
ST4b										0.858								
ST4c										0.815	0.767							
ST5a													0.857					
ST5b													0.844	0.791				
ST5c																		
ST6a																		
ST6b																0.898		
ST6c																0.872	0.873	

Table 7.10 Residual Correlation Matrix: Items for Constructive Patriotism(CP)

	CP1a	CP1b	CP1c	CP1d	CP2a	CP2b	CP2c	CP2d	CP3a	CP3b	CP3c	CP3d	CP4a	CP4b	CP4c	CP4d	CP5a	CP5b	CP5c	CP5d	CP6a	CP6b	CP6c	CP6d
CP1a																								
CP1b	0.835																							
CP1c	0.717	0.745																						
CP1d	0.681	0.679	0.798																					
CP2a																								
CP2b					0.864																			
CP2c					0.781	0.808																		
CP2d					0.777	0.817	0.862																	
CP3a																								
CP3b									0.919															
CP3c									0.867	0.905														
CP3d									0.860	0.889	0.904													
CP4a																								
CP4b													0.914											
CP4c													0.890	0.900										
CP4d													0.896	0.906	0.914									
CP5a																								
CP5b																	0.889							
CP5c																	0.863	0.866						
CP5d																	0.859	0.862	0.882					
CP6a																								
CP6b																					0.914			
CP6c																					0.881	0.917		
CP6d																					0.892	0.901	0.919	

Table 7.11 Residual Correlation: RC1, RC2, RC4, TP4, TP5 TI3 TI4

	RC1	RC2	RC4	TP4	TP5	TI3	TI4
RC1							
RC2	0.908						
RC4	0.810	0.849					
TP4							
TP5				0.840			
TI3							
TI4						0.828	

Source of Local Dependency: Survey Items Presentation Format

For the sub-set of items intended to measure *Social Tolerance (ST)* and *Constructive Patriotism(CP)*, whereby the items are presented in a format where three and four sub-items share a common item stem, there were high residual correlations between sub-items under each common item stem. There seems to be a redundancy for items sharing a common item stem. Conceptually, however, the sub-items under each common item stem are not redundant, because each of them targets different objects under the same aspect. They are presented in a compact format, as shown in figure 7.12(a) & 7.12(b).

ST1. I question the following social cultural differences in society; I'm not willing to coexist with them in all contexts; there should be government policy to isolate them physically and socially.

	<i>SD</i>			<i>SA</i>
a. People of different ethnicity	1	2	3	4
b. People of different religion	1	2	3	4
c. People of different socio- economic status	1	2	3	4

Figure 7.12(a) Format of Social Tolerance (ST) scale

CP1. People who couldn't be bothered about the following aspects of governance in Malaysia:

	<i>Not A Good Citizen At All</i>			<i>Very Much A Good Citizen</i>
a. The Constitution of Malaysia	1	2	3	4
b. The laws	1	2	3	4
c. National Education Policies	1	2	3	4
d. Foreign Policies	1	2	3	4

Figure 7.12(b) Format of Constructive Patriotism (CP) scale

To further confirm whether there is indeed 'local dependency', each subscale of ST and CP was analysed separately. They seemed to have very high reliabilities (ST – PSI= 0.84; CP – PSI =0.807). When all sub-items under one common item stem were run as a subtest (6 subtests for ST & 6 subtests for CP), there was a marked decrease in reliability in terms of Person Separation Index (PSI: ST Subtests=0.513; CP Subtests=0.264), confirming that the threat of local dependency is real. The high PSIs in the initial scales for ST & CP were a spurious effect due to the dependency between the sub-items.

In hindsight, this is apparently due to the compact multiple rows format the items presented in the survey questionnaire booklet. Respondents, in general, responded to

all the sub-items under each item stem focusing mainly on the information or content given in the item stem, with little or no distinction in responses with the specific objects in the sub-items. This may be due to lack of attention to the items or may reflect general similarities of attitudes towards them. As a result, the sub-items under each item stem function basically as one item. Hence, the redundancy of items here lies not in the content of the items, but in their empirical performance. Response for each item which shares the same stem was very much the same.

The above observation, and to possibly reduce the length of the inventory in the future, led to a decision to select only one sub-item under each item stem for further analysis. The selection of items under each item stem was made such that there is equal representation of all sub-aspects, namely *the constitution, the laws, national education system* and *foreign policies* for CP items, and people from different *ethnic group, religious group* and *social-economic status*. Table 7.12 shows the items selected for the CP and ST subscales.

Table 7.12 Items Selected for Further Analysis: Sub-set of CP & ST

Items Selected	
CP	ST
<i>CP1a</i>	<i>ST1a</i>
<i>CP2b</i>	<i>ST2b</i>
<i>CP3c</i>	<i>ST3c</i>
<i>CP4d</i>	<i>ST4a</i>
<i>CP5a</i>	<i>ST5b</i>
<i>CP6d</i>	<i>ST6c</i>

Source of Local Dependency: Conceptual Redundancy

Apart from the local dependencies of items in the CP and ST subscales which are related to items having the same stem, local dependency was also evidenced between items TP4 & TP5 (0.840), items TI3 & TI4 (0.828), as well as items RC1 & RC2 (0.908), RC1 & RC4 (0.810) and RC2 & RC4 (0.849). These items did not share the same stem. An examination of the content of the items confirmed that there is a likelihood of high conceptual correlation between each item pairs/groups, as may be seen below:

TP4: trust toward people of different religious groups, and

TP5: trust toward people of different ethnic groups,

TI3: confident with the media, and

TI4: confident with the television

TI7: confident with the government, and

TI9: confident with the parliament

RC1: I look to God for strength, support, and guidance in leading my everyday life.

RC2: Religion/God offers me comfort when sorrows and misfortune strike.and

RC4: Religious beliefs make for happier living for me.

Therefore, one item from each of these pair/groups of items was eliminated for further analysis. Items TP4, TI3, TI9, RC1 and RC2 were chosen for elimination because it was considered that item TP5 *trust toward people from different ethnic groups*, item TI3 *confident with the television*, item TI7 *confident with the government*, and item RC4 *Religious beliefs make for happier living for me* are conceptually more salient and encompassing than TP4, TI3, TI9, and RC1 & RC2.

After eliminating items because of local dependency, a total of 90 items in the Civic Disposition Scale were used for further Rasch analysis.

Model Fit Analysis

As indicated earlier, the guiding principle in scale refinement based on the Rasch paradigm is to take into account all indicators available - statistical, graphical and conceptual in making a professional judgment by the researcher on whether to retain an item.

Scale refinement was done iteratively. Overall scale fit to the model and individual item fit were scrutinized simultaneously. An item deemed to be displaying the worst misfit to the model was eliminated first and the Rasch analysis for the revised scale was carried out again. The procedure was repeated until the scale as a whole and items individually display a sufficient fit to the model, and that the scale had conceptual coherence.

Three statistical indicators, namely the Chi Square statistics for individual item-trait interaction, and the ANOVA statistics for item-trait invariance across class intervals in gender DIF analysis and the ethnicity DIF analysis, were considered in item adjudication. Simultaneously, graphical representation of fit of responses to item characteristic curves (ICC) and the conceptual meaning of items were also taken into consideration. Often, it is the judgment based on the understanding of the construct under investigation that guides the final decision as to which item is to be retained or discarded. Figures 7.13(a) and 7.13(b) show examples of ICCs for item with good fit and item that misfit the model.

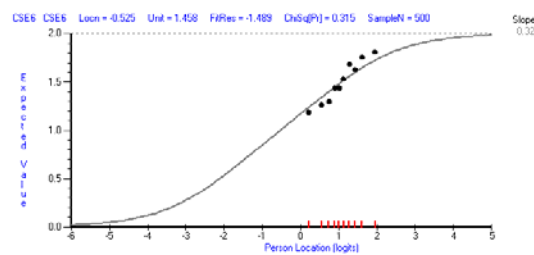


Figure 7.13(a) Example of ICC for Item With Good Fit: Item CSE6

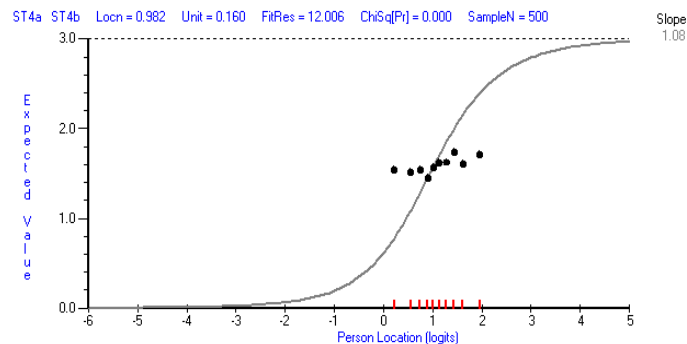


Figure 7.13(b) Example of Item Characteristic Curves: Item Misfit (Item ST4b)

The adjudication and refinement procedures based on PRM analysis provided a final revised version of MCDI with 64 items as shown in Table 7.5. The 64-item MCDI seems to have very satisfactory psychometric properties as shown by the RUMM Summary Statistics in Table 7.13. The scale has recorded a high Person Separation Index of 0.885. There is also an excellent overall scale fit to the model ($\chi^2 = 683.848$, $df = 576$, $p < 0.00$).

Table 7.13. Summary Statistic for the Revised MCDI (64 Items)

Statistics	Value
N	1391
Item Trait Interaction	
Total Item Chi Square	683.848
Degree of Freedom	576
Chi Square Probability (<i>p</i>)	0.001
Reliability	
Person Separation Index (PSI)	0.885

Differential Item Functioning (DIF) Analysis

Civics and citizenship are highly elusive and complex notions (as elaborated in the Literature Review in Chapter Two). In this study, civic disposition is operationalized into attitudinal and civic values indicators which are inevitably socio-culturally embedded. Therefore, some differences in kind (Andrich,1985) on the conceptual perception of the attitude between respondents based on their affiliation to gender or ethnic group was expected.

The model fit analysis as described above has produced a 64-item scale that fits the model as a whole (χ^2 (576, N=1391)=683.848; $p>0.001$), with PSI=0.885. At the same time, simultaneous examination of the extent of item DIF across class intervals and gender as well as ethnic group in terms of Malay and Non-Malay showed that all 64 out of 125 items displayed the characteristic of invariance and fitted the Rasch model according to these criteria.

ANOVA statistics for DIF shown in Table 7.14, on the other hand, flagged a few items exhibiting DIF based on ethnic group.

Table 7.14 DIF Summary Statistics: MCDI Final Revised Version

Items	ANOVA DIF SUMMARY					Chi-Square Test of Fit		
	Class	Gender	Gender	Ethnicity	Ethnic	No Person Factor Division	χ^2 (df=9)	p
	P	P	*CI P	P	*CI P	P		
CSE1	0.340	0.362	0.971	0.340	0.168	1.000	9.623	0.382
CSE2	0.982	0.940	0.977	0.977	0.672	0.999	2.560	0.979
CSE3	0.929	0.864	0.948	0.930	0.496	1.000	3.997	0.912
CSE4	0.700	0.561	0.912	0.702	0.103	0.973	6.979	0.639
CSE6	0.855	0.726	0.998	0.860	0.245	0.555	4.440	0.880
BG1	0.866	0.025	0.973	0.876	0.025	0.996	4.068	0.907
BG2	0.059	0.119	0.996	0.056	0.106	0.267	18.304	0.032
BM1	0.207	0.108	0.998	0.183	0.342	0.901	13.678	0.134
BM3	0.191	0.524	0.996	0.180	0.067	0.483	13.312	0.149
BM4	0.008	0.253	1.000	0.007	0.333	0.199	25.307	0.003
FS1	0.973	0.608	0.997	0.972	0.005	0.570	2.879	0.969
DG1	0.744	0.637	0.990	0.739	0.919	0.962	6.854	0.652
DG2	0.172	0.374	0.932	0.138	0.177	0.875	12.439	0.190
DG3	0.180	0.537	0.998	0.192	0.560	0.975	11.583	0.238
DG4	0.219	0.695	0.999	0.231	0.817	0.827	11.176	0.264
DG5	0.183	0.577	0.889	0.151	0.479	0.918	11.789	0.225
DG6	0.238	0.904	0.999	0.228	0.923	0.761	16.039	0.066
CZ1	0.067	0.212	1.000	0.064	0.450	0.567	19.922	0.018
CZ2	0.798	0.613	0.864	0.782	0.028	0.642	6.124	0.727
CZ3	0.750	0.392	0.949	0.716	0.000	0.998	5.999	0.740
CZ4	0.072	0.236	0.927	0.065	0.166	0.629	17.915	0.036
CZ5	0.701	0.143	0.988	0.661	0.000	0.287	6.532	0.686
CZ6	0.017	0.132	0.984	0.015	0.000	1.000	19.613	0.020
CZ7	0.033	0.569	0.957	0.024	0.000	1.000	16.688	0.054
ST1a	0.855	0.787	0.960	0.881	0.772	0.926	4.710	0.859
ST2b	0.310	0.477	0.987	0.290	0.841	0.643	9.997	0.351
ST3c	0.701	0.529	0.649	0.714	0.000	0.980	6.627	0.676
ST6c	0.794	0.120	0.618	0.779	0.043	0.689	5.743	0.765
GA1	0.002	0.119	1.000	0.001	0.000	1.000	20.224	0.017
GA3	0.003	0.309	0.894	0.002	0.000	1.000	21.929	0.009
TP1	0.873	0.602	0.937	0.887	0.356	0.999	4.330	0.888
TP2	0.508	0.037	0.936	0.514	0.004	1.000	8.682	0.467
TP3	0.238	0.575	0.771	0.231	0.000	1.000	11.813	0.224
TP5	0.256	0.342	0.587	0.216	0.000	1.000	11.815	0.224
TP6	0.755	0.827	0.929	0.755	0.000	0.894	5.816	0.758
TI1	0.070	0.716	0.869	0.049	0.000	1.000	13.616	0.137
TI2	0.757	0.061	0.897	0.752	0.000	1.000	5.336	0.804
TI4	0.105	0.216	0.960	0.080	0.000	1.000	15.634	0.075
TI5	0.420	0.123	0.991	0.431	0.074	0.999	8.514	0.483
TI6	0.529	0.209	0.932	0.520	0.315	0.859	7.364	0.599
TI7	0.008	0.023	1.000	0.008	0.326	1.000	19.297	0.023
TI8	0.177	0.100	0.973	0.163	0.489	0.966	12.194	0.203
TI10	0.002	0.039	1.000	0.002	0.088	1.000	23.337	0.005
TI11	0.077	0.916	0.894	0.078	0.688	0.741	14.200	0.115
TI12	0.422	0.706	0.997	0.425	0.364	0.923	8.650	0.470

Table 7.14 Continued

ANOVA DIF SUMMARY						Chi-Square Test of Fit		
Items	Class <i>P</i>	Gender <i>P</i>	Gender *CI <i>P</i>	Ethnicity <i>P</i>	Ethnic *CI <i>P</i>	No Person Factor Division <i>P</i>	χ^2 (df=9)	<i>P</i>
CP1a	0.770	1.000	0.828	0.776	0.572	0.509	6.147	0.725
CP2b	0.039	0.708	0.655	0.045	0.256	0.947	18.798	0.027
CP4d	0.036	0.898	0.947	0.033	0.000	1.000	19.255	0.023
CP5a	0.704	0.831	0.867	0.669	0.269	0.768	6.636	0.675
CP6b	0.991	0.400	0.948	0.992	0.507	0.846	2.134	0.989
VO3	0.988	0.650	0.950	0.985	0.026	0.717	2.488	0.981
VO5	0.922	0.015	0.894	0.925	0.250	0.950	3.916	0.917
VO6	0.138	0.027	0.958	0.154	0.053	0.953	15.067	0.089
VO7	0.616	0.675	0.987	0.627	0.273	1.000	7.395	0.596
VO8	0.667	0.868	0.850	0.683	0.290	0.951	6.423	0.697
VO9	0.709	0.654	0.954	0.691	0.503	0.814	7.190	0.617
VO12	0.041	0.935	1.000	0.038	0.367	0.893	16.285	0.061
VO13	0.836	0.651	0.999	0.814	0.453	0.992	5.342	0.804
VO14	0.229	0.015	0.850	0.254	0.210	0.996	10.395	0.319
VO15	0.131	0.005	0.994	0.137	0.180	0.986	15.481	0.079
VO16	0.763	0.167	0.987	0.776	0.695	0.998	5.771	0.763
VO18	0.788	0.068	0.943	0.790	0.004	1.000	5.639	0.775
VO19	0.139	0.931	0.900	0.131	0.950	0.743	12.373	0.193
VO20	0.438	0.965	0.821	0.455	0.004	0.991	9.469	0.395

* $p < .000391$ (significance level after Bonferroni adjustment)

Nevertheless, further action to deal with this issue was not warranted at this stage based on the following reasons. There is an overall scale fit to the model, and no DIF across class intervals when ethnic status was taken into consideration. Measurement invariance for the scale as a whole is therefore warranted. In addition, the sample size for the two ethnic groups of Malays and Non-Malays is imbalanced, which might affect the ANOVA statistics for DIF. As described in Chapter Three, the ethnic composition of the population of Malaysia in general and hence the population of undergraduate students under investigation, is imbalanced, with the Malays constituted the most dominant group. For statistical analysis in this study, the ethnicity factor was analysed as two groups, namely the Malays and the Non-Malays. Under such a classification, there was still an overwhelming preponderance of the Malays (N=975) as compared to Non-Malays (N=371), and the Non-Malays themselves are not necessarily homogenous relative to the scale values.

Comparison of Person Locations With and Without DIF Items

To ascertain whether the inclusion of the items with DIF based on ethnicity in the final scale will affect the invariant of the scale as a whole in providing a measure for

civic disposition, a simple correlation analysis for person location estimates for civic disposition with and without items displaying DIF was performed. The result is shown in Table 7.15.

Table 7.15 Paired Samples Correlations: Estimated Person Locations Using MCDI with and without DIFed Items

		N	Correlation
Pair 1	Loc No DIF & Loc With DIF	1390	.979

Person location estimates for civic disposition with items showing DIF and those without DIF were found to be significantly and highly correlated. Thus the inclusion of the items with DIF due to ethnicity at this stage does not significantly affect the overall person location pertaining to overall civic disposition.

Order and Location of Items on Scale

The item difficulties and person ability estimates generated through scaling analyses based on the PRM are in the same metric, and given that the items fit the model, the difficulties of all the items relative to each other can be examined. These are depicted in Table 7.16.

Table 7.16 Relative Location of Items (in logits) on the Continuum of Positive Disposition

Items		Relative Location (Logits)
<i>General Affects of Being A Malaysian</i>	<i>GA</i>	-0.94
<i>Social Tolerance</i>	<i>ST</i>	-0.67
<i>Democratic Orientation</i>	<i>DG</i>	-0.53
<i>Civic Self-Efficacy</i>	<i>CSE</i>	-0.51
<i>Belief in God</i>	<i>BG</i>	-0.46
<i>Society-Before-Self Value Orientation</i>	<i>SBS</i>	-0.42
<i>Attitude Toward Citizenship</i>	<i>CZ</i>	0.002
<i>Morality and Civility Value Orientation</i>	<i>MO</i>	0.06
<i>Constructive Patriotism</i>	<i>CP</i>	0.15
<i>Progressive Value Orientation</i>	<i>PO</i>	0.39
<i>Trust Toward People</i>	<i>TP</i>	0.49
<i>Confidence Toward Institutions</i>	<i>TI</i>	0.56
<i>Buying Malaysian Products</i>	<i>BM</i>	1.12

As can be seen from the Table 7.16, the civic disposition items are of different intensity of positiveness from one another. The civic dispositional aspects are ordered approximately as expected theoretically and conceptually, as in the initial construct map developed prior to the instrument development stage, described in Chapter Five. Items assessing the general affects of being a Malaysian (GA), social tolerance (ST), democratic orientation (DG), and civic self-efficacy (CSE) are relatively easy to endorse. In other words, it takes only a very low level of positive civic disposition for a person to endorse those items. At the other end of the continuum of civic disposition, are items about social trust, trust toward people (TP) as well as confidence with social institutions (TI) and consumer patriotism (BM). It seems that in the context of this study, consumer patriotism (BM), social trust (TP & TI) and progressive-orientation values (PO) demand the highest levels of positive civic disposition.

Person and Item Threshold Distribution

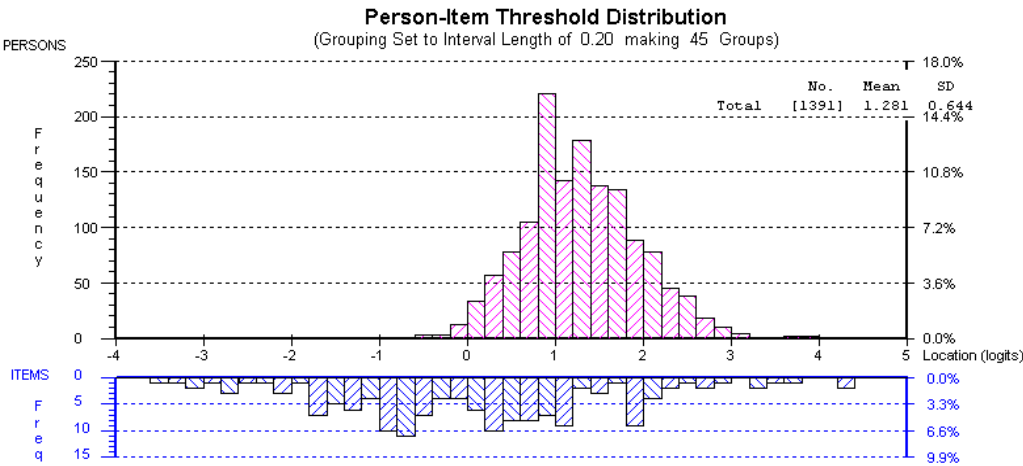


Figure 7.14 Person and Item Distribution: Final Revised Version of MCDI

As shown in the person-item thresholds distribution in Figure 7.14, the 64 items in the final revised version of MCDI have targeted the respondents well. There are items targeting almost all levels of person civic disposition. This is another piece of evidence of the construct validity of the scale, and possibly one of the reasons contributing to the high level of person separability ($PSI=0.885$). Nevertheless, the mean of the location of the sample is 1.281 logits is greater than the mean of the

thresholds of the items, indicating an overall positive civic disposition in the sample. Nonetheless, there are response categories with item thresholds on the most positive end of the continuum that are not easily achieved by anyone from the sample. One example of such a response category is category four (complete trust) for item TP5 ‘*trust toward people of different ethnic group*’ with a location of 4.391 logits. It is the most positive civic disposition that is the most intense of the MCDI scale. Other examples of high intensity response categories are category four (complete trust/confidence) for people of different SES (TP6), people from neighbourhood (TP2), friends in school (TP3), TI8 (confidence with political parties), TI4 (confidence with the television).

Conclusion

The procedures of item adjudication and scale refinement described above have provided sufficient evidence that the MCDI developed and used in this study is psychometrically sound. The final version of MCDI (64 items) can be considered an assessment tool to produce a quantitative indicator for youth civic disposition. As the data generated using MCDI fit the Rasch model, the summation of raw scores across items is justified (Andrich, 1978; Rasch 1980). When the data fits the Rasch model the raw scores are transformed into a linear interval scale that enables the use of parametric statistics for further analysis and inferences on group differences and association between variables. Once again, however, the results of a new administration of the inventory would need to be analysed to check its ongoing internal consistency.

7.4 The Malaysian Civic Engagement Inventory(MCEI): Item Adjudication and Scale Refinement

Research hypothesis underlying the findings in this section:

H₃: The items in the Malaysian Civic Engagement Inventory(MCEI) could be consolidated into a unidimensional scale;

The Scale and Items

The Malaysian Civic Engagement Inventory (MCEI) for the main study initially consisted of 36 items. These items are organised in blocks in terms of content or types of civic engagement: access to information (AI) and discussion of issues (DI); community leadership (CL); volunteering (V); group membership and involvement (GM); Voter Registration (VR); Voting in General Election (VGE) and Voting in Campus Election (VCE); Donating (D) and Expressing Personal Views (PV).

The scaling analyses pertinent to Civic Engagement Scale are presented again in the following order:

- i Thresholds analysis
- ii Fit of items to the model
- iii Item/Person distribution
- iv Order and locations of items

Threshold Analysis

When respondents are logical or consistent in their choice of response categories across all the items, the thresholds should be ordered, in keeping with the order of the response categories from the lowest level of engagement to the highest level of engagement, as specified by the different labels used for each block of items. Table 7.17 shows for each item block (Column One), the number of response categories (Column Two); the label used for the response categories (Column Three); and the items which show disordered thresholds (Column Four).

Table 7.17 Initial Response Categories for Civic Engagement Scale

Item Blocks (no of items)	Number of Response Categories	Label of Response Categories	Items with Disordered Thresholds
AI (4) & DI (3)	4	Never (0), Sometimes only & Not Every Day (1), Once A Day(2), More Than Once Every Day(3)	AI1, AI2, DI1, DI2
CL(8)	6	Never Done It & Will Never Do It (0); Never Done It BUT Might Do It (1); Have Done It Before but Seldom (2) -----Have Done It Very Often (5)	CL1, 3, 4, 6, 7
V(4)	6	Never Done It & Will Never Do It (0); Never Done It BUT Might Do It (1); Have Done It Before but Seldom (2) -----Have Done It Very Often (5)	V1, V4
GM(7)	5	Not A Member (0), A Member But Never Participated (1) ----A Member & Very Actively Participated (4)	GM2,4, 5, 6, 7,
VR(1)	3	No, I Haven't & I Would Never Register (0); No, I Haven't But I Might Register in the future (1); Yes, I Have Registered	-
VGE & VCE	4	No, I Didn't & I Would Never Vote (0); No, I Didn't But I Might in the future (1); Yes, I Have Voted But I Might Not Be Voting in Every Election (2); Yes, I Have Voted & Will Vote in Every Election (3)	VGE, VCE
D (3) & PV (4)	6	Never Done It & Will Never Do It (0); Never Done It BUT Might Do It (1); Have Done It Before but Seldom (2) -----Have Done It Very Often (5)	DV1 – DV7

The procedures undertaken in thresholds analysis and post-hoc rescoring/collapsing of response categories for Civic Engagement Scale are now explained using one item as example. Item CECL1 from the ‘community leadership’ item block is used for this purpose.

For the CECL items on the MCEI, originally there were 6 categories provided on the response format, which aimed to achieve a fine level of discrimination of engagement among respondents. However, Rasch threshold analysis results showed that there were disordered thresholds. The category characteristic curves in Figure 7.15, indicated the response categories were not working as required.

Table 7.18 Initial Response Categories for Item CEL1

For the past one year, have you Ever played the following role in your home town or university?	Never Done It & BUT Might Do It		Have Done It Before			
	Will Never Do It		Seldom			Very Often
1. Created a plan to address a local problem/issue	0	1	2	3	4	5

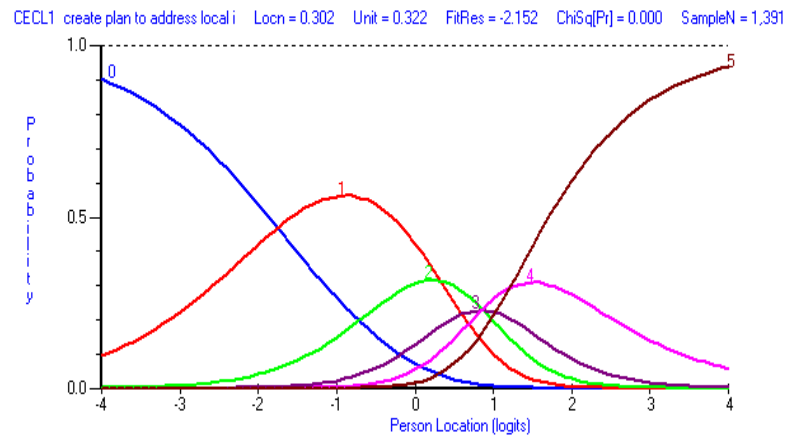


Figure 7.15 Category Characteristic Curve: Item with Disorder Threshold: Item CECL1

In order to identify the cause of the disordered thresholds, a closer look at the graphical representation of the empirical observations for each threshold, in conjunction with the conceptual meaning of the label used for each response category was carried out.

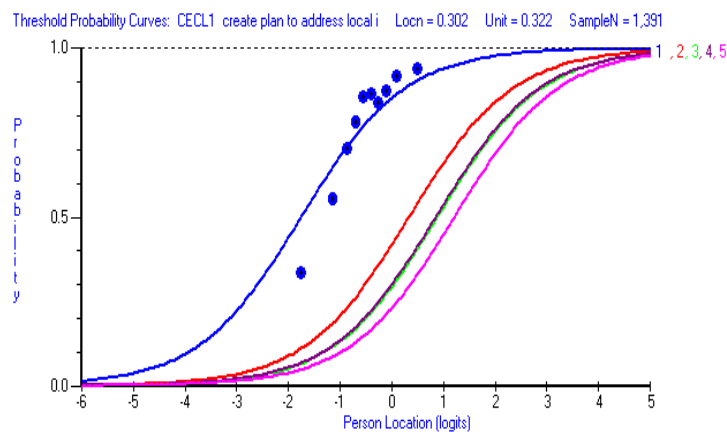
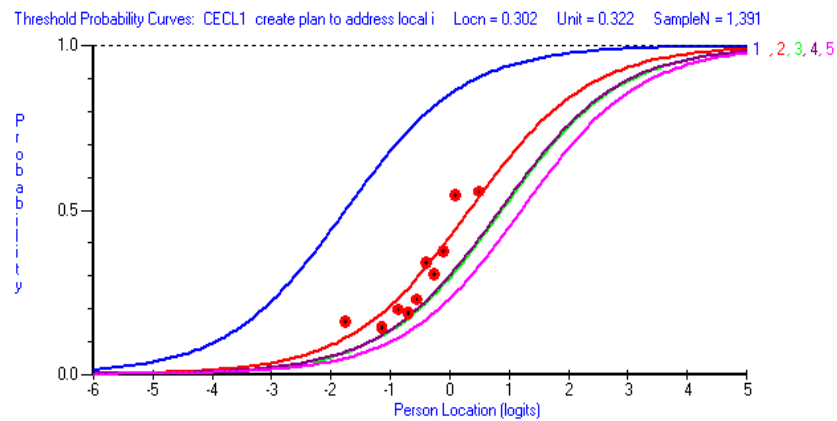
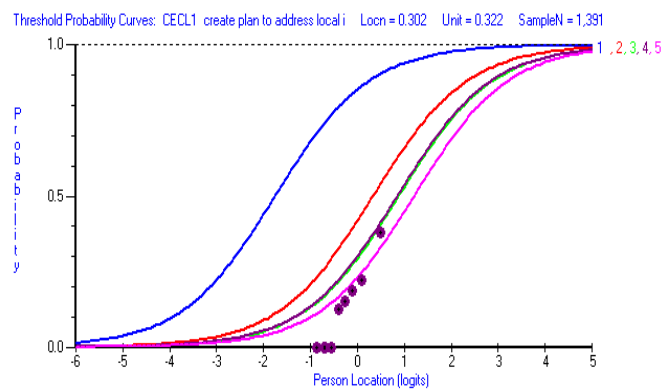
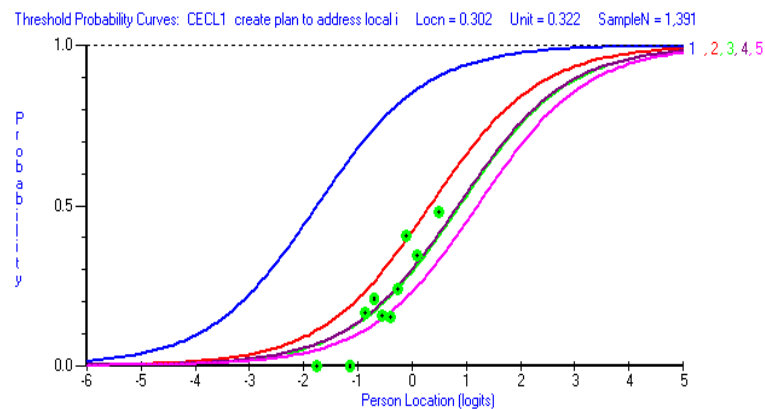


Figure 7.16 Observation of threshold 1: Item CECL1

Figure 7.16 shows that threshold one for item CECL1 seems to be working quite well. This is evidenced by the conditional distributions of the 10 class intervals (CI) that do not deviate much from the threshold probability curve. The same condition holds true for threshold 2 of the same item, as shown in Figure 7.17.



Thresholds 3, and 4 and 5, as shown in Figure 7.18, 7.19 and 7.20, on the other hand, seemed not to be working as expected. They were disordered. The observational distribution for the 10 CIs deviated considerably from the expected threshold probability curves for thresholds 3, 4 and 5.



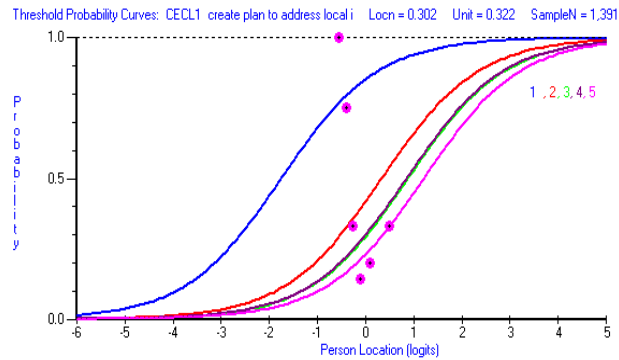


Figure 7.20 Observation of Threshold 5: Item CECL1

Based on the above observations, coupled with an examination of the labels for the initial response categories, it was evident that categories 1 and 2 on the response scale for CECL items are working well in discriminating amongst the respondents. However, it seems that the respondents were finding it difficult to differentiate at a fine enough level about their engagement in community leadership activities as specified in CECL items, from ‘seldom involved’ to ‘involved frequently’. Hence a decision was taken to collapse the 4 categories to only 2 categories which may be labelled as “seldom involved” and “frequently involved”, respectively. Table 7.19 shows the new response categories for items in CECL. Note that there were no changes made to the first part of the response format for people who ‘have never done it’. The second half of the response format was changed from 4 categories to 2 categories.

Table 7.19 Response Categories After Rescoring: Item CECL1

For the past one year, have you Ever played the following role in your home town or university?	Never Done It		Have Done It Before	
	& Will Never Do It	BUT Might Do It	But Seldom	& Often
1. Created a plan to address a local problem/issue	0	1	2	3

After the post-hoc rescoring and collapsing of response categories as described above, the revised form of response categories worked as expected with no disordered thresholds. Figure 7.21 shows the category characteristic curves (CCC) for item CECL1 after re-scoring. The CCCs show distinct and demarcated areas for each threshold.

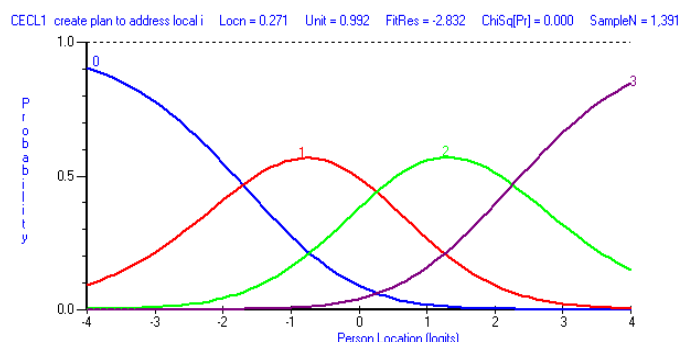


Figure 7.21 Category Characteristic Curve After Rescoring: Item CECL1

Similar threshold analysis and post-hoc rescoring of item response categories procedures were repeated for each block of items that displayed disordered thresholds.

When rescoring disordered thresholds by collapsing some of the adjacent thresholds, one concern is with the loss of precision in the measurement due to this procedure. In the instance of the MCEI, there is an apparent loss of precision in terms of the PSI from 0.892 to 0.889 when all disordered thresholds were dealt with accordingly. A slightly lower precision in the presence of the correct ordering of the thresholds is more tenable here, as, due to thresholds reversal, the precision that is apparent from the statistical formula is inflated.

Table 7.20 shows the response categories of the CE scale after post-hoc rescoring, before the scale underwent further analysis to examine model fit.

Table 7.20 Post-Hoc Rescoring of Response Categories: Civic Engagement Scale

Item Blocks (no of items)	Post-Hoc Rescoring	Label of Response Categories
AI (4) & DI (3)	0, 1, 2+3	<i>Never (0) ----- Everyday (3)</i>
CL(8)	0, 1, 2+3, 4+5	<i>Never Done It & Will Never Do It (0); Never Done It BUT Might Do It (1); Have Done It but Seldom (2); Have Done It Very Often (3)</i>
V(4)	0, 1, 2+3, 4+5	<i>Never Done It & Will Never Do It (0); Never Done It BUT Might Do It (1); Have Done It but Seldom (2); Have Done It Very Often (3)</i>
GM(7)	0, 1+2, 3+4	<i>Not A Member (0), A Member But Never Participated (1) A Member & Actively Participated (2)</i>
VR(1)	-	<i>No, I Haven't & I Would Never Register (0); No, I Haven't But I Might Register in the future (1); Yes, I Have Registered</i>
VGE & VCE	0, 1, 2+3	<i>No, I Didn't & I Would Never Vote (0); No, I Didn't But I Might in the future (1); Yes, I Have Voted (2)</i>
D (3) & PV (4)	0, 1, 2+3+4, 5*	<i>Never Done It & Will Never Do It (0); Never Done It BUT Might Do It (1); Have Done It Before BUT Seldom (2) -----Have Done It Often (3)</i>
DI	0+1, 2+3+4, 5	<i>Never Done It Before (0); Have Done It Before BUT Seldom (1), Have Often Done It (2)</i>

* After post-hoc rescoring, DVI still having disordered thresholds

Local Independence Analysis

Local independence of items and unidimensionality, two essential Rasch measurement requirements, were assessed for the MCEI through Principal Component Analysis for the residuals. Item residual correlations were firstly analysed to check the potential presence of local dependence (i.e., two items highly correlated in the final model, so that the response to one would be determined by the other). No correlations above 0.300 were found, which indicates relative local independence of the items in MCEI.

Model Fit Analysis

Further scale refinement of the Malaysian Civic Engagement Inventory was carried out by evaluating the extent to which the responses for each individual item as well as the scale as a whole fitted the PRM, as in the case of the MCDI reported in the preceding section.

Table 7.21 summarises the procedures of model fit analysis and scale refinement procedures undertaken for the MCEI. The procedures were again analogous to those used for the MCDI. The initial Rasch analysis with all 36 items for civic engagement scale showed very satisfactory reliability. A Person Separation Index of 0.889 was recorded. However, the fit of the data to Rasch model seemed to be of concern.

Table 7.21 Procedures of Model Fit Analysis and Differential Item Functioning Analysis: Civic Engagement Scale

Rasch Analysis Procedure	PSI	Scale Global Fit Statistics (Item-Trait Interaction)	Item Global Misfit (chi-square fit statistics)	Item Misfit (ANOVA Test for Measurement Invariance across CI & Gender)	Item Misfit (ANOVA Test for Measurement Invariance Across CI & Ethnicity)
Fitting all 36 CE items to RUMM	0.88886	$\chi^2 = 411.06$ Df=324 P=0.000739	V4 DV2	V4 DV2	V4 DV2
Eliminating V4 the worst misfit item from CE scale	0.89026	$\chi^2 = 334.2$ Df=315 P=0.219	DV2	DV2	DV2
Eliminating DV2 the next worst misfitting item	0.89186	$\chi^2 = 294.83$ Df=306 P=0.667	AI2	—	—
Eliminating AI2 the next misfitting item	0.89213	$\chi^2 = 267.36$ Df=297 P=0.891	- (VCE large chi square & large positive fit residual)	-	-
Eliminating VCE	0.89268	$\chi^2 = 255.05$ Df=288 P=0.919	-	-	-
Eliminating DI2 for ethnic DIF	0.89044	$\chi^2 = 245.25$ Df=279 P=0.928	-	-	-

Elimination of item DI2 was made although there is a slight drop in PSI because the deletion of DI2, resulted in a refined CE scale with no more misfit item and item with DIF . This is also manifested in better statistical fit to the model.

Item CEV4 and item CEDV2 showed considerable misfit, in terms of the Chi Square item-trait interaction fit statistic. There were also violations of invariance across class intervals indicated by ANOVA statistics in the gender DIF as well as the ethnicity DIF analysis for CEV4 and CEDV2. Item misfit was also evident in their graphical representations (Figure 7.22 and Figure 7.23), with both items indicating low discrimination amongst the ten class intervals.

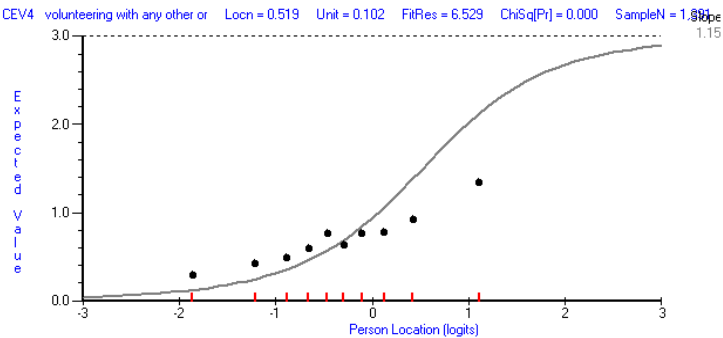


Figure 7.22 Item Characteristic Curves for misfitting CEV4

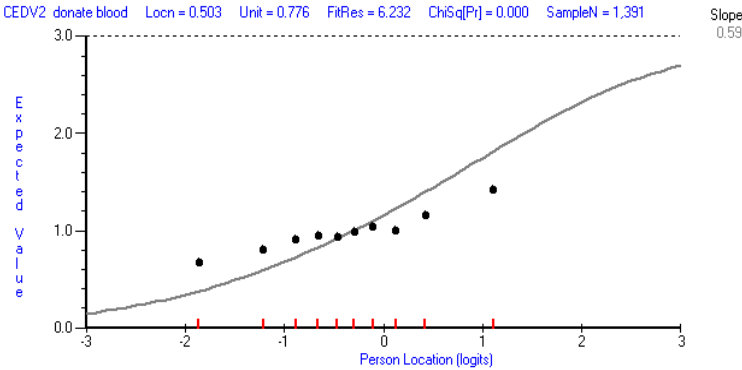


Figure 7.23 Item Characteristic Curves for misfitting CEDV2

As data fit to model is relative, and is a function of all other items on the scale, item adjudication and scale refinement were done in an iterative and top-down manner, that is, concern for the worst misfitting items based on the available evidence was dealt with first, and then the item and scale fit to the model re-evaluated. In this instance, item CEV4 was discarded first, because apart from misfit of responses to the model indicated statistically and graphically, item CEV4's contribution to the content domain was also deemed negligible. This item was initially included as an additional item to gauge any further information of volunteering activities that are not listed on the scale, to provide information for scale improvement in future studies.

After elimination of CEV4, the subsequent Rasch analysis showed a marked improvement in the fit of the scale as a whole, and a slight increase in reliability as indicated by the person separation index. However, at the individual item level, item CEDV2 was still being flagged as having poor fit to the model according to the item-trait interaction fit statistic, as well as invariance across class intervals indicated in gender DIF and ethnicity DIF statistics. Conceptually, for item CEDV2 which is about donating blood, multidimensionality is a possible explanation for the misfit. In hindsight, there might be a dimension other than civic engagement underlying blood donation, possibly as act of altruism or a religious act. Hence, the decision was taken to exclude this item from the scale for further analysis.

The Rasch analysis of the scale without item CEDV2 displayed better fit to the model, with higher PSI. However, subsequently another item, CEAI2 '*How many days per week (on average) do you get information on politics and current events from listening to the radio*' was flagged as displaying poor fit to the model. Item fit in terms of invariance across groups as indicated by ANOVA statistic in gender DIF summary and ethnicity DIF summary, however, did not show any anomaly or concern for this item. An examination of its item characteristic curve revealed that the empirical curve shows considerable deviation from the model curve, corroborated information about its Chi Square fit statistic. Content coverage of the scale was deemed not to be affected by the exclusion of CEAI2 on assessing information through radio. One of the reasons for doing so was

that the target population and sample in this study is young adults enrolled in undergraduate studies, in terms of social strata they are the highly educated group with access to civic and communication information through many other channels, especially the internet. Figure 7.24 shows the graphical evidence of the poor fit of item CEAI2 to the model.

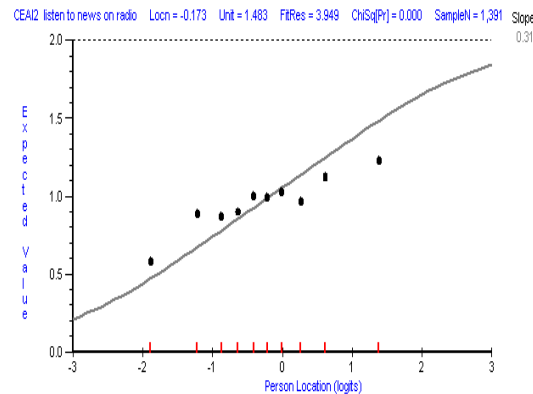


Figure 7.24 Item Characteristic Curves for CEAI2

With the revised CE scale of 33 items, there seemed to be no more significant individual item misfit, judging from Chi Square item-trait interaction fit statistics as well as DIF test of fit for invariance across groups. However, there was still a signal of an anomaly in the large Chi Square value and fit residual for item CEVCE ‘*Did you vote in the campus election for Student Representative Council*’. This item targets the level of engagement in voting during campus elections. The concern over the content of item CEVCE actually emerged during data collection, when the respondents told the researcher that campus election was made compulsory for all students in the university where this study was conducted. Hence it is expected that this item on voting in campus election will generally be highly endorsed by the respondents and hence will be under-discriminating. As shown in Figure 7.25, the Chi Square statistics and graphical representation confirmed that this was exactly the case.

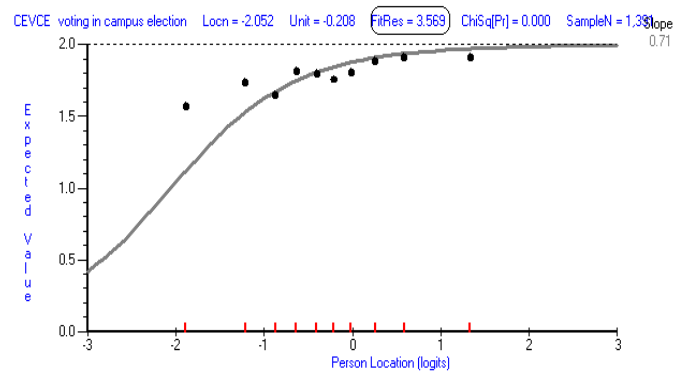


Figure 7.25 Characteristic Curves for Misfitting CEVCE

After taking all the above evidence into consideration, item CEVCE was also dropped, provided the decision did not affect the scale fit to the model and its precision in terms of person separation index. Rasch analysis on the revised CE scale of 32 items showed some degree of improvement in scale fit to the model as well as precision, with the elimination of CEVCE.

Differential Item Functioning (DIF) Analysis

An examination of gender DIF and ethnicity DIF is warranted when there is evidence of overall fit of scale as well as individual item fit to the model. As shown in Table 7.22, gender DIF summary statistics showed no concerns about invariance across male and female respondents. Ethnicity DIF summary statistics, however, flagged one item, CEDI2, for differential item functioning.

Item CEDI2 was discarded at this final stage of scale refinement. This was achieved at the price of a slight decrease in reliability (PSI from initial 0.893 to 0.890) when item CEDI2 was excluded.

Table 7.22 Individual Item Fit Statistic: CE Refined Scale 33 items

Items	ANOVA DIF SUMMARY												Chi-Square Test of Fit	
	Class		Gender		Gender X Class		Class		Ethnicity		Ethnicity X Class		No Person Factor Division	
	F*	P**	F*	P**	F*	P**	F*	P**	F*	P**	F*	P**	Chi-Square(df =9)	p
CEAI1	1.559	0.125	1.008	0.316	0.719	0.692	1.525	0.136	3.118	0.026	0.705	0.864	14.766	0.098
CEAI3	1.517	0.139	0.922	0.338	0.459	0.902	1.500	0.145	1.100	0.349	0.372	0.999	15.274	0.084
CEAI4	1.012	0.429	0.099	0.753	0.158	0.998	1.000	0.439	0.841	0.472	0.370	0.999	9.809	0.366
CEDI1	1.166	0.315	10.809	0.001	0.015	1.000	1.115	0.350	1.016	0.385	0.462	0.991	10.612	0.303
CEDI2	0.757	0.656	4.145	0.042	0.137	0.999	0.824	0.594	10.817	0.000***	0.334	0.999	6.967	0.641
CEDI3	0.218	0.992	0.081	0.776	0.369	0.950	0.229	0.990	2.511	0.058	0.453	0.993	2.079	0.990
CECL1	1.026	0.418	0.379	0.538	0.374	0.947	1.000	0.439	0.429	0.732	0.489	0.987	8.189	0.515
CECL2	0.280	0.980	0.334	0.564	0.364	0.952	0.263	0.984	1.837	0.140	0.608	0.941	2.283	0.986
CECL3	0.917	0.510	0.120	0.730	0.152	0.998	0.923	0.505	1.132	0.336	0.675	0.892	6.984	0.639
CECL4	0.400	0.935	4.893	0.027	0.929	0.499	0.388	0.941	0.468	0.705	0.343	0.999	3.398	0.946
CECL5	0.395	0.938	2.619	0.106	0.233	0.990	0.392	0.939	0.538	0.656	0.267	1.000	3.297	0.951
CECL6	0.898	0.527	0.056	0.813	0.131	0.999	0.897	0.528	0.202	0.895	0.266	1.000	7.388	0.597
CECL7	1.003	0.436	0.049	0.825	0.267	0.983	0.983	0.454	0.084	0.969	0.249	1.000	7.953	0.539
CECL8	0.847	0.573	7.906	0.005	-0.034	1.000	0.826	0.593	2.627	0.050	0.377	0.998	7.812	0.553
CEV1	0.700	0.710	3.882	0.049	0.317	0.969	0.675	0.732	0.476	0.699	0.640	0.920	6.166	0.723
CEV2	0.619	0.781	0.107	0.743	0.196	0.995	0.617	0.783	0.137	0.938	0.371	0.999	5.141	0.822
CEV3	0.893	0.531	0.282	0.596	0.579	0.815	0.862	0.559	1.788	0.149	0.480	0.988	6.966	0.641
CEGM1	0.313	0.971	2.804	0.095	0.419	0.925	0.317	0.970	2.323	0.074	0.511	0.982	3.084	0.961
CEGM2	0.550	0.838	4.423	0.036	0.456	0.903	0.518	0.862	0.679	0.565	0.309	1.000	5.100	0.826
CEGM3	0.292	0.977	1.198	0.274	0.153	0.998	0.299	0.975	0.541	0.655	0.550	0.969	2.974	0.965
CEGM4	0.639	0.764	9.573	0.002	0.726	0.685	0.591	0.805	0.778	0.507	0.350	0.999	5.316	0.806
CEGM5	1.564	0.123	2.203	0.138	0.380	0.945	1.490	0.149	0.347	0.792	0.402	0.997	12.230	0.201
CEGM6	1.793	0.067	1.050	0.306	0.165	0.997	1.768	0.072	0.420	0.739	0.523	0.978	13.848	0.128
CEGM7	1.557	0.126	1.662	0.198	0.072	1.000	1.485	0.151	0.865	0.459	0.264	1.000	12.319	0.196
CEVR	1.763	0.074	0.148	0.701	0.691	0.717	1.690	0.090	0.804	0.492	0.308	1.000	17.368	0.043
CEVGE	1.881	0.055	0.591	0.443	0.177	0.996	1.810	0.067	1.164	0.324	0.285	1.000	18.597	0.029
CEVCE	1.925	0.047	3.430	0.065	0.483	0.886	1.829	0.062	0.672	0.570	0.235	1.000	24.718	0.003
CEDV1	0.406	0.932	0.128	0.721	0.327	0.966	0.388	0.941	0.957	0.413	0.382	0.998	3.725	0.929
CEDV3	0.368	0.950	0.053	0.818	0.769	0.645	0.346	0.959	1.265	0.286	0.324	1.000	3.211	0.955
CEDV4	0.323	0.967	0.868	0.352	0.343	0.960	0.299	0.975	1.035	0.377	0.325	1.000	2.869	0.969
CEDV5	0.480	0.889	0.185	0.667	0.344	0.960	0.464	0.899	2.107	0.099	0.258	1.000	3.834	0.922
CEDV6	1.298	0.235	0.249	0.618	0.340	0.962	1.270	0.251	1.388	0.246	0.258	1.000	10.656	0.300
CEDV7	0.246	0.987	0.135	0.713	0.380	0.945	0.253	0.986	0.993	0.396	0.279	1.000	2.423	0.983

*** Bonferreni probability adjustment at the 0.000758 significance level

Order and Location of Items on Scale

In the preceding subsections, concern for issues such as disordered thresholds, item misfit, and differential item functioning were deliberated, understood and addressed accordingly. Fit of the responses in the data to the model at individual item and scale level have also been established. It is important, now, to examine the order and location of items on the scale, to re-evaluate and re-examine the evidence for content validity of the refined scale.

As reflected in Table 7.23, the content domain as established in the framework to guide initial instrument development was still intact after the scale refinement process. In other words, content validity was not compromised in the scale refinement procedures.

Table 7.23 Item Matrix for Civic Engagement Scale: Before and After Scale Refinement

Civic Engagement Indicators	Initial Items	Items After Scale Refinement (item discarded)
Access information on politics/ Current Issues	<i>CEAI 1 - 4</i>	<i>CEAI1, 3, 4 (CEAI2)</i>
Discussion of Current Issues	<i>CEDI 1 - 3</i>	<i>CEDI 1, 3 (CEDI2)</i>
Leadership in Community Problem Solving	<i>CECL 1 - 8</i>	<i>CECL 1- 8</i>
Group Membership & Involvement	<i>CEGM 1 - 7</i>	<i>CEGM 1 - 7</i>
Volunteering	<i>CEV 1 - 4</i>	<i>CEV 1, 2, 3 (CEV4)</i>
Voter Registration	<i>CEVR 1</i>	<i>CEVR</i>
Voting	<i>CEVCE & CEVGE</i>	<i>CEVGE (CEVCE)</i>
Altruistic Engagement (donation)	<i>CEDV 1 - 3</i>	<i>CEDV 1, 3 (CEDV2)</i>
Expression of Personal View	<i>CEDV 4 - 7</i>	<i>CEDV 4 - 7</i>

Table 7.24 shows that item CEDI3 *discussing current issues with peers* is the easiest item on the continuum. That means that in this case, it takes only a small degree of civic engagement in an individual for him/her to discuss current issues with his/her peers. Item CEDV5, is the most difficult item. A high degree of civic engagement is needed for a person to contact a radio or television talk show to express views on issues in the community. Thus, the ordering of the items on the civic engagement scale is, in general, as one would expect theoretically, from showing interest to community affairs (accessing information and discussing issues) to membership and involvement in civil society, community leadership and problem solving, to actively

expressing one's view in public. This is further evidence of content validity and construct validity.

Table 7.24 CE Items in Order of Increasing Location (in logits) on the Continuum

Item	Location	SE
CEDI3 <i>Discuss current issues with peers</i>	-2.654	0.056
CEAI3 <i>Access local & foreign news from newspaper</i>	-2.448	0.055
CEAI1 <i>Access local & foreign news from television</i>	-1.261	0.055
CEVR <i>Voter Registration</i>	-1.23	0.073
CEVGE <i>Voting in general election in the past & future</i>	-1.197	0.074
CEDV1 <i>Donating money for charity</i>	-1.071	0.066
CEAI4 <i>Access local & foreign news from internet</i>	-0.726	0.047
CECL5 <i>Identify authority to help solving a local problem/issue</i>	-0.722	0.039
CECL4 <i>Express views about issues in front of a group</i>	-0.677	0.036
CEDI1 <i>Discuss current issues with parents /family members</i>	-0.6	0.052
CEV3 <i>Volunteer with a charitable organisation</i>	-0.529	0.04
CEV1 <i>Volunteer with a religious group</i>	-0.266	0.038
CEGM2 <i>Membership & involvement in sports/recreational organization</i>	-0.118	0.041
CECL2 <i>Got other people to care about a local problem/issue</i>	0.026	0.037
CEGM1 <i>Membership & involvement in mosque/church/temple</i>	0.115	0.042
CEGM3 <i>Membership & involvement in art, music or educational org.</i>	0.121	0.042
CECL3 <i>Organized and ran a meeting</i>	0.124	0.035
CECL1 <i>Created a plan to address a local problem/issue</i>	0.229	0.04
CEV2 <i>Volunteer with an environmental organization</i>	0.232	0.043
CEDV3 <i>Helped to raise money for a charitable cause</i>	0.381	0.046
CEDV7 <i>Express views on current issues via web-blog</i>	0.448	0.04
CECL7 <i>Contacted an elected official about a local problem/issue</i>	0.514	0.039
CEGM6 <i>Membership & involvement in humanitarian/charitable org</i>	0.714	0.046
CECL8 <i>Called someone that you had never met on the phone to get help with a local problem/issue</i>	0.721	0.037
CEDV6 <i>Contacted/visited someone in government who represents your community</i>	0.867	0.042
CEGM4 <i>Membership & involvement in a youth organization</i>	1.129	0.05
CECL6 <i>Organized a petition</i>	1.274	0.043
CEGM7 <i>Membership & involvement in a consumer organization</i>	1.524	0.055
CEGM5 <i>Membership & involvement in an environmental organization</i>	1.553	0.056
CEDV4 <i>Wrote an opinion letter to a local newspaper</i>	1.59	0.049
CEDV5 <i>Contacted a radio, or TV talk show to express opinion on issue</i>	1.937	0.049

Person and Item Threshold Distribution

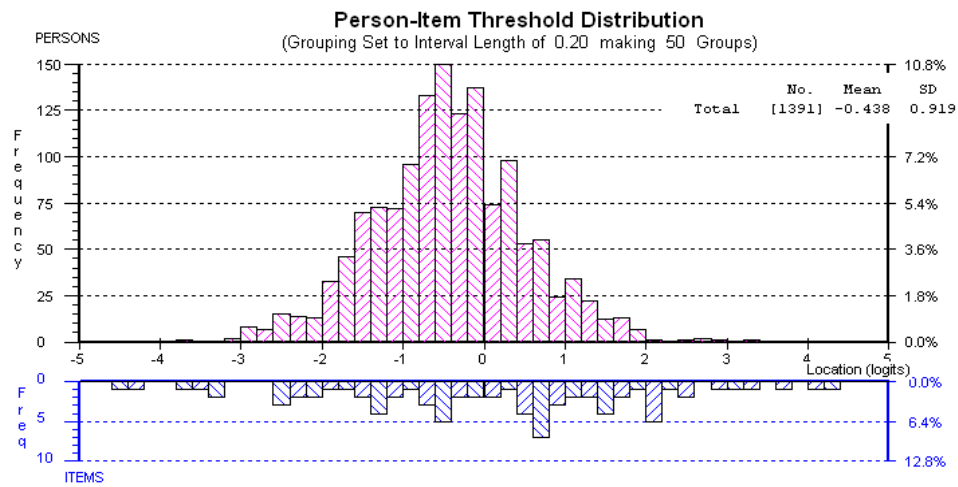


Figure 7.26 Targeting of CE Refined Scale 31 items

As a further evaluation of the Civic Engagement scale, an examination of the persons and item thresholds distribution is shown in Figure 7.26. As indicated in Figure 7.26, targeting of the Malaysian Civic Engagement Inventory to the respondents in this study is excellent. This is supported statistically by the high Person Separation Index of 0.89. In this case, there are some very high intensity and difficult to achieve responses on the MCEI as indicated in Figure 7.26. For example, response category three for item CEDV5 ‘For the past one year, I often contacted a radio, or television talk show to express my opinion on an issue?’ is the most difficult to achieve response (threshold location +4.392). Other difficult to achieve responses on the MCEI are: category 3 for item CEDV4 “For the past one year, I often wrote opinion letter to the local newspaper about issues in the community” (threshold location +4.123); category 3 for item CED3 “For the past one year, I often helped to raise money for a charitable cause” (threshold location +3.615); category 3 for item CEPV6 “For the past one year, very often I Contacted or visited someone in the government who represents my community.” (threshold location +3.232); and category 3 for item CECL8 “For the past one year, very often I organized a petition” (threshold location +3.143).

Conclusion

The revised set of 31 items of the Civic Engagement scale displays excellent construct validity in terms of unidimensionality and measurement invariance. A high level of precision was also manifested in the data collected as reflected by the Person Separation Index of 0.890 & Person-Item Threshold Distribution. The linearised person scores for civic engagement were used for further statistical analysis and theoretical inferences reported in Chapter 8.

7.5 Scale Reduction: An Overarching Civic Development Scale?

As reported in the preceding sections, initially three scales were established, namely Civic Knowledge (CK), Civic Disposition (CD), and Civic Engagement (CE) as measures of the three distinctive dimensions of youth civic development. Further Rasch analyses were conducted to verify whether it was possible to derive a more parsimonious scale for the measure of youth civic development.

For this purpose, the CK, CD, and CE variables were analysed together to determine whether they could be consolidated into an overall unidimensional structure indicating youth civic development. This was done based on the conceptual and theoretical ground that civic development is an overarching characteristic that encompasses civic knowledge (cognitive), civic disposition (affective), and civic engagement (behavioural).

After extensive modifications to the response categories and many different combinations of items, no valid overall scale emerged. The initial Rasch analysis on the combined scales of CK, CD and CE indicated a very encouraging Person Separation Index of 0.89. However, when subtest analysis was carried out taking each of the three individual scales as a subtest, there was a significant drop in Person Separation Index from the initial 0.89 to 0.57. Most importantly, the proportion of common variance for the three individual scales was only 0.33, which indicates a concern about the inflation of reliability in the combined scale. In other words, the three individual scales seem not to have enough common variance to form a single scale, hence it is psychometrically more viable to treat them as three distinct

dimensions of youth civic development outcome, even though they are somewhat correlated.

Conceptually, however, from Vygotsky and neo-Vygotsky's perspective, with an emphasis on a dialectical explicative understanding of the phenomena of youth civic development, this proportion of common variance between the three dimensions of youth civic development is deemed salient and worth investigated.

It is on this conceptual and empirical-psychometrical ground that for further statistical analysis, Civic Knowledge, Civic Disposition and Civic Engagement will be used as three endogenous variables.

7.6 Person Location Estimate

When data fit the PRM, the ordinal raw scores are transformed into estimates of both person level of CK, CD and CE and item difficulty on the same linear scale. Further arithmetic operations or statistical analyses can be performed using these measures in order to make inferences for hypothesis testing and theory building, which are presented in the second part of the data analysis in the next chapter.

Conclusion

Through the procedures of Rasch analysis using RUMM 2020 software as described in the preceding sections in this chapter, three main measurement scales with sufficient psychometric properties were established to provide measures for the three constructs under investigation in this study, namely Civic Knowledge, Civic Disposition, and Civic Engagement. Further Rasch analysis, specifically the subtest analysis on the combined CK, CD and CE scales has provided empirical evidence suggesting the three scales to be used as three distinctive scales, each measuring a related but distinct dimension of youth civic development. This study has also demonstrated that Rasch analysis can be used to expose anomalies and repair scale inequity and reengineer scale structure.

Chapter Eight

Further Statistical Analysis

8.1 Preamble

Measures of CK, CD and CE have been estimated using scales constructed based on the Rasch unidimensional measurement model, as reported in Chapter Seven. This chapter focuses on the results of further statistical analysis using the Rasch estimated logit scores for the three dependent variables of interest and other selected independent variables collected, specifically respondents' background characteristics and contextual factors. The analyses in this chapter address three research questions.

8.2 Overview of Relevant Research Questions

Research Objective VIII, IX and X as stated in Chapter One were translated into specific Research Questions. The purpose of Research Question VIII is to provide some baseline information on the level of civic development attained, in terms of Civic Knowledge, Civic Disposition, and Civic Engagement according to some selected demographic variables, among the sample. This is followed by findings related to Research Question IX on the association between the dependent variables: Is there empirical evidence for a bi-directional mediating relationship between civic knowledge, civic disposition and civic engagement at a single point in time? This implies a hypothesis that there is a reciprocal causality between each pair of the civic development variables. In addition, each civic development variable may mediate the association between the other two variables. Research Question X is concerned with the extent to which the selected social-contextual factors explain the variation in each dimension of civic development, controlling for gender and ethnicity as covariates. These factors are Home Factors (Parents' Highest Academic Qualification, as an indicator for SES; Type of Home Community, and Type of Secondary School Attended), Curriculum Factors (Study Concentration, Perceived Course Effect, Lecturer Discussion of Current Issues in Class) and Co-Curricular Factors (Involvement in Co-Curricular Activities and Student Leadership Role).

8.3 Research Question VIII (RQVIII): Baseline Information

Research Objective VIII as stated in Chapter One was translated into Research Question VIII:

RQ VIIIa: What is the level of civic knowledge, civic disposition and civic engagement attained by the respondents according to gender, ethnicity, home factors, curricular factors and co-curricular factors?

RQVIIIb: Are there significant differences between groups by each of the background variables?

To address this research question, descriptive statistics are presented in Table 8.1 to show the systematic variation in the measures of CK, CD and CE with some selected independent variables from the information provided by respondents in the survey questionnaires. Statistical tests of significance for group differences in means through one way analysis of variance (ANOVA) are also presented to address the second part of Research Question VIII.

According to gender groups, systematic variation for the measures of CK, CD and CE was statistically significant ($p < .001$). Male respondents significantly outperformed their female counterparts on the measures of CK and CE. Female undergraduates, however, reported more positive civic disposition than males. As for ethnicity, there was as expected a significant higher mean for the Malay respondents on all three measures of civic development.

Three Home Factors proved salient for youth civic development. Firstly, youth whose parent/s have tertiary qualifications attained higher levels of CK, CD and CE than those whose parent/s have only secondary and primary education. Statistically, the differences were significant only for CK and CE. Secondly, the mean difference between youth from city and non-city home communities was significant only for CD, where the non-city dwellers reported a higher level of positive civic disposition. Thirdly, mean differences based on type of secondary school attended were significant for CK and CE, with those coming from Elite Boarding Schools reporting the highest mean levels.

Under the category of Curricular Factors, variables included in this study were study concentration, perceptions of lecturers' discussion of current issues in class, perceptions of course effects on knowledge about current issues (both in the past one year). Group means on CK were significantly higher for young adults studying in the

disciplines of Law and/or Public Administration than all other fields. In addition, Education students also scored significantly higher than students from Technology and Quantitative Science fields. Education students also reported more positive civic disposition than students from Economic related fields. Meanwhile, for CE, the pattern of mean differences was more varied, with students from Economics and Technology related disciplines seemingly less civically engaged than those from Law related disciplines and Education. Students doing Social Sciences were also significantly more engaged than students from Economic related fields.

Table 8.1 Youth Measures of CK, CD and CE: Mean, Standard Deviation and Significance of Mean Differences between Groups

Background Variables	Civic Development Outcomes (Logit Scores)		
	Civic Knowledge <i>M (SD)</i>	Civic Disposition <i>M (SD)</i>	Civic Engagement <i>M (SD)</i>
Gender			
- Male [N=314]	1.326 (.87)***	1.130(.65)	-.216 (1.02)***
- Female[N=1076]	1.049(.73)	1.279 (.62)***	-.503(.89)
Ethnicity			
- Malay [N=975]	1.167 (.78)***	1.388 (.57)***	-.338 (.87)***
- Non-Malay[N=414]	.976(.71)	.910(.63)	-.673(.98)
Home Variables			
Parents' Highest Qualification			
- Primary Education[N=306]	1.082(.75)	1.245(.63)	-.631(.87)
- Secondary Education[N=770]	1.082(.76)	1.243(.64)	-.463(.91)
- Tertiary Education [N=301]	1.217 (.81) ^a	1.263 (.60)	-.158 (.94)*** ^b
Home Community			
- Non-City [N=965]	1.117 (.76)	1.284 (.61)**	-.441(.91)
- City [N=424]	1.100 (.77)	1.160(.66)	-.430 (.95)
Type of Secondary School Attended			
- Elite Boarding School[N=154]	1.281 (.76) ^c	1.183(.62)	-.150 (.98)*** ^d
- Religious School[N=149]	1.087(.76)	1.324 (.51)	-.243(.85)
- Normal Day School[N=1074]	1.093(.77)	1.243(.64)	-.507(.91)
Curricular Variables			
Study Concentration			
- Education[N=323]	1.209(.83)	1.336 (.61)** ^f	-.277(.89)
- Economic, Buss, Acct[N=311]	1.032(.65)	1.143(.64)	-.665(.90)
- Technology/ Quantitative [N=335]	0.932(.79)	1.214(.59)	-.527(.93)
- Law and Public Admin.[N=192]	1.482 (.70)*** ^e	1.229(.66)	-.253 (.90)*** ^g
- Social Sciences [N=229]	1.031(.72)	1.311(.65)	-.380(.92)
Lecturer Discussion on Current Issues			
- < 25 % [N=326]	1.048(.76)	1.031(.60)	-.684(1.02)
- 25 – 50% [N=432]	1.096(.79)	1.196(.62)	-.440(.89)
- Bet 50 – 75% [N=351]	1.118(.72)	1.295(.59)	-.372(.86)
- ≥ 75% [N=272]	1.211 (.79)	1.513 (.62)*** ^h	-.225 (.86)***
Perceived Course Effect			
- Not much improved[N=390]	1.017(.78)	.994(.57)	-.738(.96)
- Moderately improved[N=781]	1.115(.75)	1.282(.60)	-.366(.86)
- Improved tremendously[N=214]	1.127 (.79)*** ⁱ	1.577 (.67)*** ^k	-.148 (.93)*** ^l
Co-Curricular Variables			
Co-Curricular Involvement			
- not involved[N=135]	1.103(.74)	1.283(.60)	-.452(.90)
- 1 – 5 Hours Per Week[N=1061]	1.102(.76)	1.234(.64)	-.497(.90)
- 6 or More Hrs Per Week[N=171]	1.191 (.82)	1.300 (.63)	-.058 (.99)*** ^m
Student-Leadership Role			
- Not Holding Any Position[N=355]	1.058(.76)	1.104(.61)	-.781(.90)
- One Position[N=839]	1.120(.76)	1.291(.63)	-.365(.88)
- Two or More Positions [N=194]	1.172 (.79)	1.315 (.62)*** ⁿ	-.124 (.94)*** ^o

* p<.05

** p < .01

***p<.001

^a between secondary and tertiary

^b between primary and secondary; primary and tertiary; secondary & tertiary

^c elite and normal day sch

^d between elite and religious; elite and normal; religious and normal

^e between Edu andTech; Edu and Law; Tech and Law; Econ and Law; Soc Sc and Law

^f only for Edu and Economics

^g Edu and Econ; Edu and Tech; Econ and Soc Sc; Econ and Law; Tech and

Law

^h <25 and 25-50%; <25 and 50-75%; <25 and >75%; 25-50% and >75%; 50-75% and >75%

ⁱ <25 and 25-50%; <25 and 50-75%; <25 and >75%; 25-50% and >75%

^j imp tremendously and not much imp; imp tremendously and moderately imp

^{k and l} imp tremendously and not much imp; imp tremendously and moderately imp not much imp and moderately

imp ^m 6 or more hours and not involved; 6 or more hours and 1 to 5;

ⁿ Not holding position and one position; not holding position and 2 or more position;

^o not holding position and One position; not holding position and 2 or more position; holding 1 position and 2 or more positions;

Those who considered that more than 75% of their lecturers had discussed current issues in class in the past one year displayed significantly higher levels of CD and CE than those who thought a smaller percentage of lecturers discussed current issues in class. Youth in this study who thought that their knowledge of current issues had improved a lot over the past one year also achieved a higher score in CK, CD and CE than those who perceived a lesser extent of improvement in their civic knowledge.

As for Co-Curricular Factors, two variables were included in this study, namely Co-Curricular Involvement (hours per week) and Student Leadership Role. Group differences based on Co-curricular involvement were significant only in CE. Those who reported longer hours of involvement in co-curricular activities also reported higher mean levels of other civic engagement activities. In terms of student leadership role/s, significant group differences were found on CD and CE. Young adults holding two or more leadership roles had higher mean levels of CD and CE compared to those not holding any position and those holding only one leadership position. For CE, holding more leadership roles seemed to make a positive difference.

8.4 Research Question IX(RQ IX): Association Between Civic Development Variables

Research Question IX was derived from Research Objective IX:

RQ IX: Is there empirical evidence for a bi-directional and reciprocal mediating relationship between civic knowledge, civic disposition and civic engagement at a single point in time?

Research Question IX targeted investigation of the association between the three dimensions of youth civic development, namely Civic Knowledge, Civic Disposition, and Civic Engagement. As elaborated in Chapter Two, from the perspective of Vygotsky's cultural-historical theory of development, there are reasons to suspect a reciprocal causality between each pair of CK, CD and CE. In addition, each civic development trait may mediate the association between the other two traits. This hypothesized bi-directional and reciprocal relationship between CK, CD and CE is schematically represented in Figure 8.1.

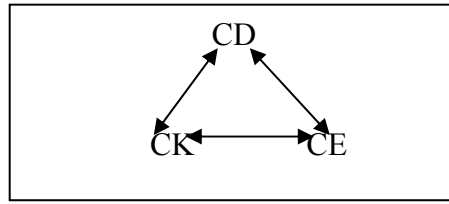


Figure 8.1 Schematic Representation of the Hypothesized Bi-Directional and Reciprocal Relationship between CK, CD and CE

As a result of the above contention about the bidirectional and meditational relationship between the three civic development traits, there are six specific hypothesized models to be tested in the following hypotheses:

H₁ There is a mediating effect of CK in the association between CD and CE (CD to CE)

H₂ There is a mediating effect of CK in the association between CD and CE (CE to CD)

H₃ There is a mediating effect of CD in the association between CK and CE (CK to CE)

H₄ There is a mediating effect of CD in the association between CK and CE (CE to CK)

H₅ There is a mediating effect of CE in the association between CK and CD (CK to CD)

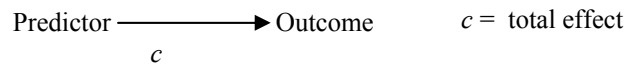
H₆ There is a mediating effect of CE in the association between CK and CD (CD to CK)

Testing Meditational Hypotheses

All mediational hypotheses were tested via path analysis using first the Baron and Kenny's (1986) criteria which is a widely cited method of testing mediation hypotheses in modern psychological literature (Preacher and Hayes, 2004), followed by the Sobel's Test (1982), a more statistically rigorous and direct significance test of the meditational effect.

The procedures involved in testing the mediational hypotheses (*H₁ to H₆*) are summarized in the following six steps :

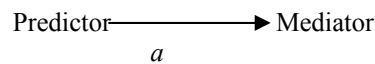
Step 1: Establish that the hypothesized predictor is correlated with the outcome (estimate and test path c via a simple regression model). This step establishes that there is an effect that may be mediated.



c = total effect

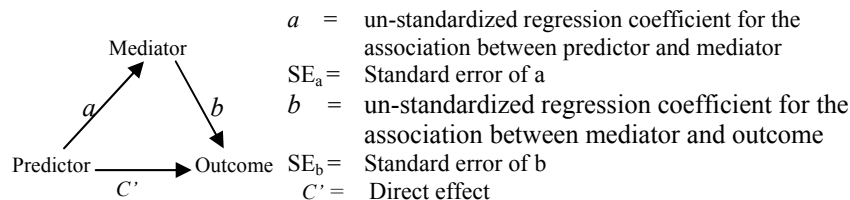
S
t

Step 2: Establish that the predictor is significantly correlated with the mediator (estimate and test path a via a simple regression model).



a = un-standardized regression coefficient for the association between predictor and mediator

Step 3: Establish that the mediator is significantly associated with the outcome variable, after controlling for the predictor variable (estimate and test path b via simultaneous/hierarchical multiple regression model)



a = un-standardized regression coefficient for the association between predictor and mediator

SE_a = Standard error of a

b = un-standardized regression coefficient for the association between mediator and outcome

SE_b = Standard error of b

c' = Direct effect

S

Step 4: Establish that the impact of predictor on the outcome is significantly less after controlling for the mediating effect

Step 5: Computing the amount of mediation or the indirect effect of CK on CD after taking into consideration the hypothesized moderating effect was further computed using the following formula (Baron and Kenny, 1986; Holmbeck, 1997):

Indirect Effect of Predictor on Outcome (via mediator) = $a * b$

$$= c - c'$$

Step 6: The Sobel Test (1982) to determine whether the total effect of X on Y is significantly reduced upon the addition of a mediator to the model ($H_0: c - c' = 0$). Sobel Tests were computed using online Sobel Test calculator provided by Kristopher Preacher and Geoffrey J. Leonardelli at <http://www.people.ku.edu/~preacher/sobel/sobel.htm>, based on the following equation:

$$z\text{-value} = a*b/\text{SQRT}(b^2*s_a^2 + a^2*s_b^2)$$

Where:

a = un-standardized regression coefficient for the association between predictor and mediator;

S_a = Standard error of a ;

b = un-standardized regression coefficient for the association between mediator and Outcome;

S_b = Standard error of b

Mean-centred data were used for regression analyses to eliminate multicollinearity effects between the predictors and mediating variables as suggested by statistician and psychometricians (e.g. Holmbeck, 1997; Garson, 2008)

Bivariate Correlational Analyses Relating to Research Questions

Before looking further into the mediational hypotheses about the association between the three constructs of interest in this study, a bivariate correlation matrix is shown in Table 8.2, to provide a preliminary look at the statistical questions addressed in this study. It will be recalled from the results of the Rasch analyses in Chapter Seven that psychometrically, CK, CD and CE function as three relatively distinct dimensions of youth civic development outcomes.

Table 8.2 Bivariate Correlations of Main Constructs Under Investigation

	Centred CE	Centred CD	Centred CK	Reliability(PSI)
Centred CE	1			0.890
Centred CD	.225** (.254)	1		0.885
Centred CK	.133**(.189)	.158**(.226)	1	0.554

N= 1391 ** *p*<.01 (2-tailed) Figures in brackets () show the disattenuated correlation computed using Spearman's formula

These correlation estimates were calculated using the unweighted sample which did not take into account the complex sample design and may therefore have smaller standard errors. All three dimensions of civic development outcomes had positive and significant correlations with each other. This provides initial support for further testing of the mediational and reciprocity hypotheses.

The observed correlation coefficients ranged from .133 between CK and CE to .225 between CE and CD. Therefore although statistically significant, they are small. On the other hand, Table 8.2 also shows the disattenuated correlations in parenthesis, which are slightly larger in magnitude than the observed correlations. These small correlations are consistent with the conclusion in Chapter Seven that CK, CD and CE scales do not have enough common variance to form a single scale. Instead, psychometrically CK, CD and CE function as three relatively distinctive dimensions of youth civic development with a 0.33 proportion of common variance. It will be

recalled also that this common variance is disattenuated for error. Despite these small correlations, their relationship in terms of the mediation and reciprocity hypotheses will be examined in this section.

H₁: There is a mediating effect of CK in the association between CD and CE (CD to CE)

Based on Baron and Kenny's criteria (1986), if CK is a mediator in the association between CD and CE, the following conditions will prevail:

1. CD (predictor) is significantly associated with CE (outcome variable) @ $c \neq 0$;
2. CD (predictor) is significantly associated with CK (mediator) @ $a \neq 0$
3. CK (mediator) is significantly associated with CE (after controlling for CD) @ $b \neq 0$
4. The impact of CD on CE is significantly less after controlling for CK

The above conditions (Baron and Kenny, 1986) as shown in Figure 8.2 were validated for the data using three regression analyses:

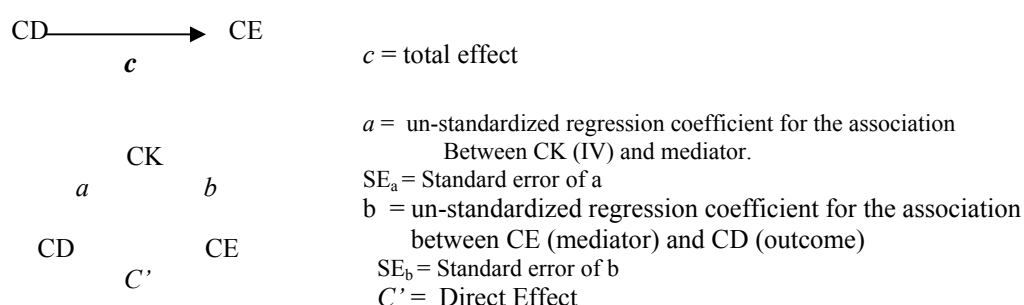


Table 8.3 Simple Regression: CD on CE

Model	Civic Engagement(Outcome Variable)				
	Un-standardized Coefficient		Standardized Coefficient	t	Sig.
	B	Std. Error	Beta		
1. (Constant)	-848	.053		-15.911	.000
Centred CD	.329	.038	.225	8.614	.000
<i>R Squared= .051</i>					

The first condition/assumption for the mediating role of CK in the association between CD and CE in this hypothesis was validated using a simple regression model, the result of which is shown in Table 8.3. As indicated in the test of regression coefficient, path c, or the total effect of CD (the hypothesised predictor) on CE (the outcome) is .329, and it is statistically significant. Therefore there is an effect that may be mediated.

Table 8.4 Simple Regression: CK on CD

<i>Model</i>	<i>Civic Knowledge</i>		<i>t</i>	<i>Sig.</i>
	<i>Un-standardized Coefficient</i>	<i>Standardized Coefficient</i>		
	<i>B</i>	<i>Beta</i>		
1. (Constant)	.871		19.338	.000
Centred CD	.193	.158	5.975	.000
<i>R Squared= .025</i>				

The second condition/assumption for the mediating effect of CK in the association between CD and CE was tested using another simple regression model. As shown in Table 8.4, the results showed a significant regression path from CK to CD ($a = .193$).

Table 8.5 Hierarchical Multiple Regression: CE on CD via CK as Mediator

<i>Model</i>	<i>Civic Engagement(Outcome Variable)</i>		<i>t</i>	<i>Sig.</i>
	<i>Un-standardized Coefficient</i>	<i>Standardized Coefficient</i>		
	<i>B</i>	<i>Beta</i>		
1*. (Constant)	4.20E-007		.000	1.000
Centred CK	.160	.133	5.016	.000
2.** (Constant)	1.32E-006		.000	1.000
Centred CK	.120	.100	3.805	.000
Centred CD	.306	.209	7.945	.000
<i>* R Squared= .018</i>		<i>** R Squared= .061</i>		

Subsequently, the comparison of the path coefficient for total effect of CD on CE ($c = .329$) and the path coefficient for direct effect of CD on CE in the mediated model ($c' = .306$) in Table 8.5 showed that the impact of CD on CE is significantly less after controlling for the mediating effect of CK. Therefore, the third condition for mediating effect of CK has also been established based on the data from this study.

The magnitude of the indirect effect as specified in this hypothesis (H_1) is +.023 logit, the difference between total effect and direct effect [$c - c'$] or the product of un-standardized regression coefficients for path a and b as indicated in figure 8.2 [$a*b$]. As the indirect effect is less than the direct effect, but not zero, this is a partial mediating effect. The statistical significance of this mediating effect of CK in the association between CD and CE was also confirmed by the Sobel Test result where $p < .01$ indicating the rejection of the null hypothesis of zero indirect effect.

As it has been hypothesized that the causality in the model involving CD and CE is bi-directional, the reciprocal causality is further tested in the next hypothesis.

H₂ There is a mediating effect of CK in the association between CD and CE (CE to CD)

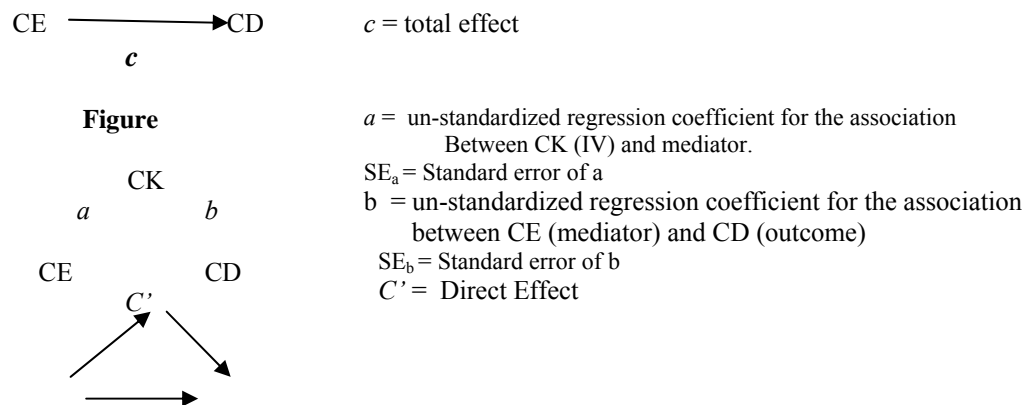


Figure 8.3 Hypothesized Model and Related Assumptions: H_2

Hypothesis (H_2) on the reciprocal causality of CE to CD as represented in Figure 8.3 was validated using the same procedures as for testing hypothesis H_1 through two simple linear regression models and a hierarchical multiple regression to test the regression path of c , a , b , and c' .

The result of these regression model analyses, have provided empirical evidence for the three conditions or assumptions for the mediating effect of CK in the association of CE to CD. The major findings are summarized in Table 8.6.

Table 8.6 Summary: Test of Path Coefficients for the Mediating Effect of CK on CE to CD

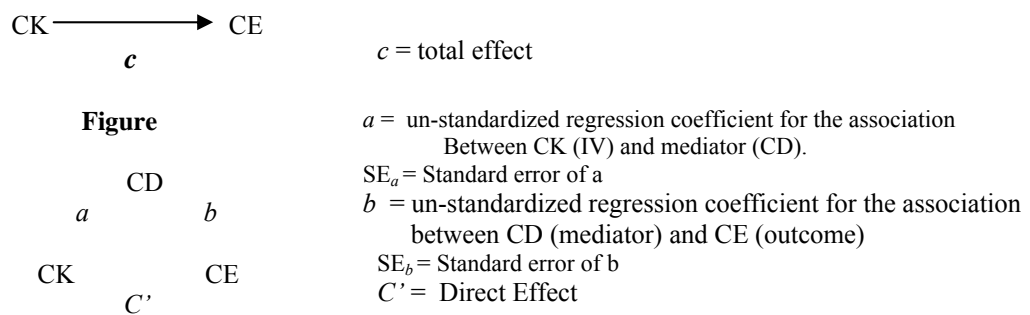
Model	Equation	Path Coefficients Test Results
1	$CD = .154CE^*$	$c = .154$; $SE_c = .018$ ($t = 8.614, p < .001$)
2	$CK = .111CE^*$	$a = .111$; $SE_a = .022$ ($t = 5.016, p < .001$)
3	$CD = .107 CK + .142 CE^*$	$b = .107$; $SE_b = .021$ ($t = 4.993, p < .001$) $c' = .142$; $SE_{c'} = .018$ ($t = 7.945, p < .001$)

* Non-Significant intercept ($p = 1.00$)

The magnitude of the mediating effect of CK is apparently smaller in this model in the reverse direction in causality between CE and CD ($c - c' = .012$). Nonetheless, Sobel Test result has provided support that the mediating effect is still statistically significant ($p < .0001$).

H₃ There is a mediating effect of CD in the association between CK and CE (CK to CE)

Hypothesis H_3 is shown schematically in Figure 8.4:

Figure 8.4 Hypothesized Model and Related Assumptions: H_3

As indicated from the results of path analysis for Model 1 as presented here in Table 8.7, the simple regression of CE on CK is significant (total effect $c = .160$).

Table 8.7 Simple Regression: CE on CK

Model	Civic Engagement (Outcome Variable)				
	Un-standardized Coefficient	Standardized Coefficient		t	Sig.
	B	Std. Error	Beta		
1. (Constant)	4.20E-.007	.024		.000	1.000
Centred CK	.160	.032	.133	5.016	.000

$R^2 = .018$

The second condition/assumption for the mediating effect of CD in this model requires that there is a significant association between CK (the predictor) and CD (the mediator). This assumption has also been met. Table 8.8 shows that path $a = .130$ is significantly different from zero.

Table 8.8 Simple Regression: CD on CK

<i>Model</i>	<i>Civic Disposition(Outcome Variable)</i>		<i>t</i>	<i>Sig.</i>
	<i>Un-standardized Coefficient</i>	<i>Standardized Coefficient</i>		
	<i>B</i>	<i>Beta</i>		
1. (Constant)	-3.0E.006		.000	1.000
Centred CK	.130	.158	5.975	.000
<i>R Squared= .025</i>				

Model 3, a hierarchical multiple regression of CE on CK via CD as mediator has further established evidences for the mediating effect of CD in the association between CK and CE. Statistical output for HMR in Table 8.9 indicated a significant association between the mediator (CD) and the outcome (CE) after controlling for the predictor (CK) [$b = .120$].

Table 8.9 Hierarchical Multiple Regression: CE on CK via CD as Mediator

<i>Model</i>	<i>Civic Engagement(Outcome Variable)</i>		<i>t</i>	<i>Sig.</i>
	<i>Un-standardized Coefficient</i>	<i>Standardized Coefficient</i>		
	<i>B</i>	<i>Beta</i>		
1*. (Constant)	4.20E-007		.000	1.000
Centred CD	.160	.133	8.614	.000
2. ** (Constant)	1-32E-006		.000	1.000
Centred CD	.120	.100	3.805	.000
Centred CK	.306	.209	7.945	.000
* <i>R Squared= .018</i> ** <i>R Squared= .061</i>				

From the above model, it is evident that the impact of CK on CE has become significantly less after controlling for CD, the mediator ($c' = .306$). CD therefore has a partial mediating effect in the relationship between CK and CE ($c - c' = .04$). This partial mediating effect was found to be statistically significant for the data in this study (Sober Test, $p < .00001$).

H₄ There is a mediating effect of CD in the association between CK and CE (CE to CK)

Hypothesis *H₄* is shown schematically in Figure 8.5:

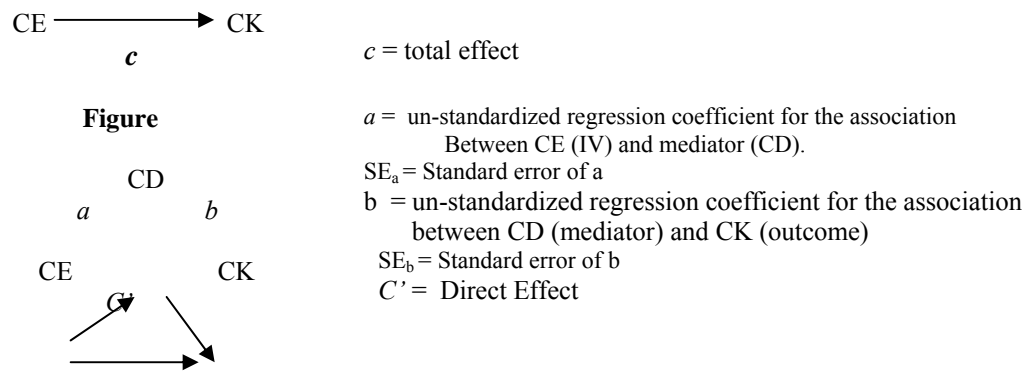


Figure 8.5 Hypothesized Model and Related Assumptions: *H₄*

For this hypothesis on the mediating effect of CD in the causal relationship of CE on CK, a summary of the tests of various regression paths that confirmed the mediating effect is presented in Table 8.10.

Table 8.10 Summary: Test of Path Coefficients for the Mediating Effect of CD on CE to CK

Model	Equation	Path Coefficients Test Results
1	<i>CE = .111CK *</i>	$c = .111$; $SE_c = .022$ ($t = 5.016$, $p < .001$)
2	<i>CD = .154CE*</i>	$a = .154$; $SE_a = .018$ ($t = 8.614$, $p < .001$)
3	<i>CK = .165 CD + .086 CE*</i>	$b = .165$; $SE_b = .033$ ($t = 4.993$, $p < .001$) $c' = .086$; $SE_{c'} = .023$ ($t = 3.805$, $p < .001$)

* Non-Significant intercept ($p = 1.00$)

The results of the above tests have provided evidence for the mediating effect of CD in the causal relationship between CE and CK. The indirect effect ($c - c' = .025$, $p < .0001$) indicates that it is a significant partial mediating effect.

H₅ There is a mediating effect of CE in the association between CK and CD

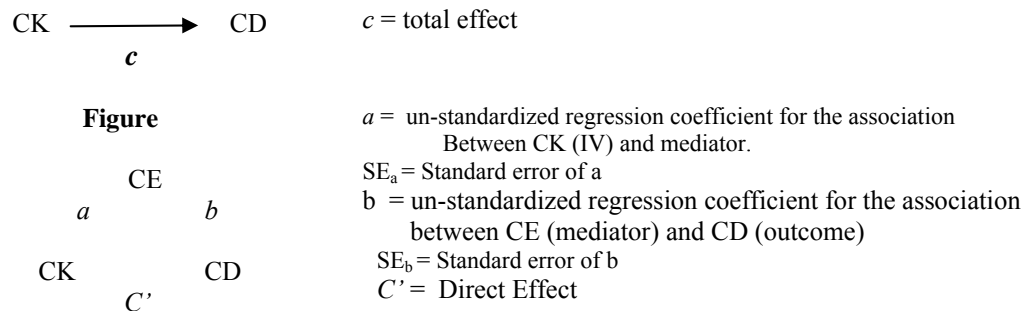


Figure 8.6 Hypothesized Model and Related Assumptions: *H₅*

Hypothesis Five as schematically shown in Figure 8.6 was tested based on the conditions for mediating effect suggested by Baron and Kenny (1986) through three models (two simple regressions and one hierarchical multiple regression).

A simple regression for CD on CK, results of which shown in Table 8.11 indicated that the first condition for a mediating effect (Baron & Kenny, 1986) has been met, i.e. CK (predictor) is significantly associated with CD (the outcome).

Table 8.11 Simple Regression: CD on CK

Model	Civic Disposition(Outcome Variable)				
	Un-standardized Coefficient		Standardized Coefficient		Sig.
	B	Std. Error	Beta	t	
1. (Constant)	-3.0E.006	.017		.000	1.000
Centred CK	.130	.022	.158	5.975	.000

R Squared= .025

Next, the significant association between the hypothesized predictor variable and the mediating variable was tested and found to be tenable in another simple regression model shown in Table 8.12.

Table 8.12 Simple Regression: CE on CK

Model	Civic Engagement(Outcome Variable)				
	Un-standardized Coefficient		Standardized Coefficient		Sig.
	B	Std. Error	Beta	t	
1. (Constant)	4.20E-007	.024		.000	1.000
Centred CK	.160	.032	.133	5.016	.000

R Squared= .018

Meanwhile, a hierarchical multiple regression of CK on CD via CE (the hypothesized mediator) further validated the third and fourth condition set forth by Baron and Kenny (1986).

Table 8.13 Hierarchical Multiple Regression: CD on CK via CE as Mediator

<i>Model</i>	<i>Civic Disposition(Outcome Variable)</i>				
	<i>Un-standardized Coefficient</i>		<i>Standardized Coefficient</i>		<i>t</i>
	<i>B</i>	<i>Std. Error</i>	<i>Beta</i>		
1*. (Constant)	-3.3E-006	.016			.000
Centred CE	.154	.018	.225	8.614	.000
2.** (Constant)	-3.0E-006	.016			.000
Centred CE	.142	.018	.208	7.945	.000
Centred CK	.107	.021	.131	4.993	.000

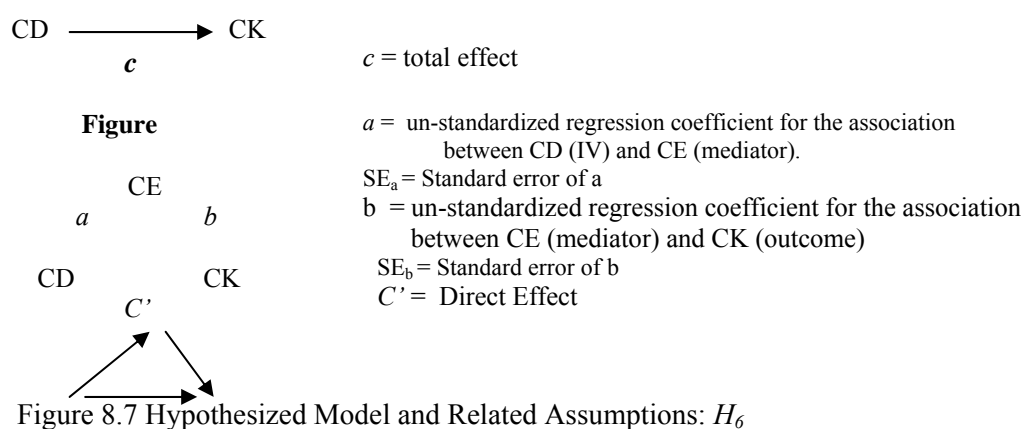
* *R Squared*= .051

** *R Squared*= .067

The output of hierarchical multiple regression in Table 8.13 has clearly indicated that CE (the hypothesized mediator) is significantly associated with CD (the outcome variable), after controlling for CK (the predictor variable) with an un-standardized regression coefficient of .154 ($t = 8.614$, $p < .001$). This is the third condition for mediating effect (Baron and Kenny, 1986). In addition, the impact of the predictor (CK) on the outcome (CD) [$B_{CK} = .130$] is also significantly less after controlling for the mediating effect of CE [$B_{CK/CE} = .107$]. In other words, an increase of 1 logit in CK on its own will result in the increase of .130 logit in CD. While, after controlling for the mediating effect of CE (which is also associated to CD), an increase of 1 logit in CK, only brings about an increase of .107 logit in CD.

The indirect effect of CK on CD taken the mediating effect of CE into consideration, is + .023 logit ($a*b$ or $c - c'$). This indirect effect is therefore a partial mediating effect, which is also statistically significant (Sobel Test, $p < .01$).

H₆ There is a mediating effect of CE in the association between CK and CD (CD to CK)



Conditions of mediating effect to be tested (Baron and Kenny, 1986) for this hypothesis were depicted in Figure 8.7. While results of the tests of path coefficients for the mediating effect through three multiple regression models were summarized in Table 8.14.

Table 8.14 Summary: Test of Path Coefficients for the Mediating Effect of CE on CD to CK

Model	Equation	Path Coefficients Test Results
1	$CK = .193CE^*$	$c = .193$; $SE_c = .032$ ($t = 5.016$, $p < .001$)
2	$CE = .329CD^*$	$a = .329$; $SE_a = .038$ ($t = 8.614$, $p < .001$)
3	$CK = .086 CE + .165 CD^*$	$b = .086$; $SE_b = .023$ ($t = 3.805$, $p < .001$) $c' = .165$; $SE_{c'} = .033$ ($t = 4.993$, $p < .001$)

The result of the tests of path coefficients above has provided support for the conditions required for the mediating role of CE in the association between CK and CD. The amount of mediating effect ($c - c' = .028$; *Sobel Test*: $p < .001$), indicating a partial mediating effect, which was statistically significant.

Summary Findings for Research Objective IX

The results for the analyses involved in the test of hypotheses in Research Question VII were summarized in Table 8.15. The procedures in testing the above six hypotheses have provided empirical support for the main hypothesis underlying Research Question VII, i.e. the pair associations between CK, CD and CE are bidirectional and each bivariate association is partially mediated by the variation in

the third. The strongest mediating effect was found in model 3 (H_3), pertaining to the mediating effect of CD in the association between CK and CE (indirect effect $c-c'=.04$, $p<.00001$). Therefore, this empirical finding has added insight to the hypothesis that attitudinal or dispositional factors are essential in bridging the link between knowledge and behaviour. However, it is acknowledged that the original common variance which is the basis of these relationships is small.

Table 8.15 Summary of Results: Association between Youth Civic Development Traits with and Without Mediating Effect

Hypothesis	Association Without Mediator (Regression Equation)	Total Effect (<i>c</i>) ^a	<i>r</i> (<i>r</i> ²)	Association with mediating effect (Regression Equation)	<i>R</i> ²	Direct Effect (<i>C'</i>) ^a	Indirect Effect (<i>C</i> - <i>C'</i>) ^a	*Sig. (Indirect Effect)
<i>H</i> ₁	CD → CE (CE = .329 CD)	.329***	.225(.051)	CD → CK → CE (CE = .120 CK + .306 CD)	.061	.306	.023	<i>P</i> < .01
<i>H</i> ₂	CE → CD (CD = .154 CE)	.154***		CE → CK → CD (CD = .107 CK + .142 CE)	.067	.142	.012	<i>P</i> < .0001
<i>H</i> ₃	CK → CE (CE = .160 CK)	.160***	.133(.018)	CK → CD → CE (CE = .306 CD + .120 CK)	.061	.120	.040	<i>P</i> < .00001
<i>H</i> ₄	CE → CK (CK = .111 CE)	.111***		CE → CD → CK (CK = .165 CD + .086 CE)	.035	.086	.025	<i>P</i> < .0001
<i>H</i> ₅	CD → CE (CE = .329 CD)	.329***	.225(.051)	CK → CE → CD (CD = .142 CE + .107 CK)	.061	.306	.023	<i>P</i> < .01
<i>H</i> ₆	CE → CD (CD = .154 CE)	.154***		CD → CE → CK (CK = .086 CE + .165 CD)	.067	.142	.012	<i>P</i> < .0001

^a Unstandardized regression coefficient* Computed using online Sobel Test calculator provided by Kristopher Preacher and Geoffrey J. Leonardelli at <http://www.people.ku.edu/~preacher/sobel/sobel.htm>

Sobel test equation:

$$z\text{-value} = a*b/\text{SQRT}(b^2*s_a^2 + a^2*s_b^2)$$

8.5 Research Question X (RQ X): The Contextual Predictive Agenda

RQ X: Is there a significant relationship between each component of civic development, with each selected social-contextual factors, namely, Home Factors (Parents' Highest Academic Qualification, as an indicator for SES; Type of Home Community, and Type of Secondary School Attended), Curriculum Factors (Study Concentration, Perceived Course Effect, Lecturer Discussion of Current Issues in Class) and Co-Curricular Factors (Involvement in Co-Curricular Activities and Student Leadership Role), controlling for gender and ethnicity as covariates?

In order to answer Research Question X, three hypotheses were formulated and tested using the data collected.

HA₇: Controlling for all other confounding variables (gender and ethnicity as covariates plus Curricular and Co-Curricular Factors), Home Factors will uniquely explain a significant amount of variance in the prediction of CE, CD, and CK.

HA₈: Controlling for all other confounding variables (gender and ethnicity as covariates plus Home and Co-Curricular Factors), Curricular Factors will uniquely explain a significant amount of variance in the prediction of the three outcome variables of CE, CD and CK.

HA₉: Controlling for all other confounding variables (gender and ethnicity as covariates plus Home and Curricular Factors), Co-Curricular Factors will uniquely explain a significant amount of variance in the prediction of the three outcome variables of CE, CD and CK.

HA₇: Controlling for all other confounding variables (gender and ethnicity as covariates plus Curricular and Co-Curricular Factors), Home Factors will uniquely explain a significant amount of variance in the prediction of CE, CD and CK.

The results of hierarchical multiple regression showed that inclusion of Home Factors into the regression model resulted in significant increase in the accuracy of prediction only for C E ($R\text{ Squared}=.028, p<.001$) over and beyond the covariates, Curricular and Co-Curricular Factors. Within the set of home factors, the significant predictors were Parents' Highest Academic Qualification (as a proxy for family socio-economic status) and Type of Secondary School while Type of Home

community was not a statistically significant predictor. For CD and CK, however, the unique contribution of Home Factors is not statistically significant. Details of the analyses are shown in Table 8.16.

Within the set of home factors included in the analysis of the regression of CE, the significant predictors were:

- Youth whose parents have only primary school qualification were less civically engaged than those whose parents having tertiary qualification ($\beta = -.147$, $B = -.329$, $t = -4.535$, $p < .001$);
- Those whose parents have secondary school qualification were also less civically engaged as compared to those whose parent/s having tertiary qualification ($\beta = -.115$, $B = -.214$, $t = -3.547$, $p < .001$);
- Those who attended elite secondary schools ($\beta = .081$, $B = .237$, $t = 3.147$, $p < .01$) and religious schools ($\beta = .067$, $B = .201$, $t = 2.585$, $p < .05$) have attained higher level of civic engagement than their peers who came from normal day schools.

Table 8.16 Unique Contribution of Home Factors over and Above Being-Male, Being-Malay, Co-Curricular Factors and Curricular Factors: Results of Hierarchical Multiple Regression

	Civic Engagement					Civic Disposition					Civic Knowledge				
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>sr²</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>sr²</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>sr²</u>
Step 1															
Covariates															
Gender (Male=1; Female=0)	.133***	.106***	.111***	.109***	.011	-.082**	-.088**	-.081**	-.081**	.006	.157***	.159***	.151***	.150***	.021
Ethnicity (Malay=1; Non-Malay=0)	.181***	.139***	.072**	.037	.001	.341***	.326***	.258***	.276***	.059	.121***	.123***	.112***	.112***	.010
Step 2															
Co-Curricular Factors															
- Co-Curricular Involvement															
<i>Not Involved vs ≥6 Hours</i>		-.077*	-.084*	-.072*	.003		.010 ^{ns}	.010 ^{ns}	.007 ^{ns}	.00003		-.029 ^{ns}	-.033 ^{ns}	-.031 ^{ns}	.0006
<i>1 – 5 Hours vs ≥6 Hours</i>		-.139***	-.153***	-.156***	.014		-.004 ^{ns}	-.019 ^{ns}	-.019 ^{ns}	.0002		-.003 ^{ns}	-.012 ^{ns}	-.011 ^{ns}	.00008
- Student Leadership Role															
<i>One role vs 0 role</i>		.188***	.185***	.175***	.021		.112***	.105***	.109**	.008		-.001 ^{ns}	-.004 ^{ns}	-.005 ^{ns}	.00002
<i>≥2 roles vs 0 role</i>		.211***	.216***	.210***	.031		.075*	.079**	.083**	.005		.011 ^{ns}	.009 ^{ns}	.004 ^{ns}	.00002
Step 3															
Curriculum Factors															
- Study Concentration															
<i>Edu vs Soc Sc</i>			.109**	.078*	.003			.049 ^{ns}	.066 ^{ns}	.002			.101**	.092*	.004
<i>Econ vs Soc Sc</i>			-.062 ^{ns}	-.089*	.004			-.015 ^{ns}	-.000 ^{ns}	.000			.019 ^{ns}	.011 ^{ns}	.00006
<i>Tech vs Soc Sc</i>			-.024 ^{ns}	-.048 ^{ns}	.001			-.014 ^{ns}	-.003 ^{ns}	.000004			-.049 ^{ns}	-.053 ^{ns}	.001
<i>Law vs Soc Sc</i>			.052 ^{ns}	.020 ^{ns}	.0002			-.022 ^{ns}	-.007 ^{ns}	.00004			.202***	.196***	.023
- Perceived Course Effects															
<i>Not Much Improved vs improved tremendously</i>			-.200***	-.211***	.018			-.292***	-.292***	.034			-.068 ^{ns}	-.069 ^{ns}	.002
<i>Moderately Improved vs improved tremendously</i>			-.090*	-.089*	.004			-.188***	-.190***	.017			-.051 ^{ns}	-.049 ^{ns}	.001
- Lecturer's Discussion of Current Issues															
<i><25% vs none</i>			-.103**	-.109**	.006			-.153***	-.149***	.011			-.050 ^{ns}	-.053 ^{ns}	.001
<i>Bet 25 – 50% vs None</i>			-.031 ^{ns}	-.036 ^{ns}	.0006			-.124***	-.123***	.008			-.036 ^{ns}	-.035 ^{ns}	.0006
<i>Bet 50 – 75% vs None</i>			-.036 ^{ns}	.036 ^{ns}	.0007			-.106**	-.104**	.006			-.039 ^{ns}	-.041 ^{ns}	.001
Step 4															
Home Factors															
- Parents' Academic Qualification															
<i>Primary vs Tertiary</i>				-.147***	.013				.047 ^{ns}	.001				.005 ^{ns}	.00002
<i>Secondary vs Tertiary</i>				-.115***	.008				.058 ^{ns}	.002				-.018 ^{ns}	.0002
- Secondary School Attended															
<i>Elite vs Normal Day School</i>				.081**	.006				-.049 ^{ns}	.002				.057*	.003
<i>Religious vs Normal Day Sch</i>				.067*	.004				-.028 ^{ns}	.0007				-.017 ^{ns}	.0003
- Type of Home Community															
<i>City vs Non-City</i>				.036 ^{ns}	.001				-.009 ^{ns}	.00008				.018 ^{ns}	.0003
R^2	.048***	.102***	.168***	.196***		.125***	.134***	.209***	.215***		.038***	.038***	.098***	.102***	
ΔR^2	.048***	.054***	.066***	.028***		.125***	.009**	.075***	.006		.038***	.001 ^{ns}	.059***	.005 ^{ns}	

Note. Standardized regression coefficients reported for individual predictors.

* p<.05 **p<.01 ***p<.001

^a Squared Part Correlations for Model 4

HA₈: Controlling for all other confounding variables (gender and ethnicity as covariates plus Home and Co-Curricular Factors), Curricular Factors will uniquely explain a significant amount of variance in the prediction of the three outcome variables of CE, CD and CK.

As summarized in Table 8.17, Curricular Factors were found to be contributing uniquely to the variance of all the three outcome variables: Civic Engagement ($R^2=.066$, $p<.001$), Civic Disposition ($R^2=.074$, $p<.001$) and Civic Knowledge ($R^2=.056$, $p<.001$), over and above Being-Male, Being-Malay, Home Factors and Co-Curricular Factors.

The significant contributors to the increase in R^2 for the inclusion of Home Factors in the regression model of Civic Engagement are:

- Those who reported *Not Much Improvement* ($\beta = -.211$, $B = -.434$, $t = -5.374$, $p < .001$) and *Moderate Improvement* ($\beta = -.089$, $B = -.165$, $t = -2.415$, $p < .05$) in their interest in current issues (national and international) as a result of the courses undertaken in university/school over the past one year has attained lower level of Civic Engagement as compared to the reference group who reported they have achieved *Tremendous Improvement*.
- Only those who reported *Less than 25%* of their lecturers discussed current issues in class for the past one year have significantly lower level of Civic Engagement ($\beta = -.109$, $B = -.237$, $t = -3.029$, $p < .01$) as compared to the reference group who reported *More than 75%* of their lecturers discussed current issues in class.
- Those majoring in *Economics related fields* were outperformed in Civic Engagement by their counterparts in *Social Sciences* ($\beta = -.089$, $B = -.198$, $t = -2.565$, $p < .05$);
- Those who are majoring in *Education*, in addition, outperformed those in *Social Sciences* ($\beta = .078$, $B = .170$, $t = 2.232$, $p < .05$) for the level of Civic Engagement.

The significant contributors to the increase in *R square* for the inclusion of Curricular Factors in the regression model of Civic Disposition were:

- Those who reported *Not Much Improvement* ($\beta = -.292$, $B = -.410$, $t = -7.529$, $p < .001$) and those who reported *Moderate Improvement* ($\beta = -.190$, $B = -.242$, $t = -5.249$, $p < .001$) in their knowledge of current issues (national and international) as a result of the course undertaken in university/school over the past one year have attained lower level of Civic Disposition as compared to the reference group who reported they have achieved *Tremendous Improvement*.
- Those who reported *Less than 25%* of their lecturers discuss current issues in class for the past one year have lower level of Civic Disposition ($\beta = -.149$, $B = -.220$, $t = -4.178$, $p < .001$) as compared to the reference group who reported *More than 75%* of their lecturers discussed current issues in class; similar pattern of association was also evident for those reported *Between 25 – 50%* ($\beta = -.123$, $B = -.167$, $t = -3.540$, $p < .001$) as well as those reported *Between 50 – 75%* ($\beta = -.104$, $B = -.152$, $t = -3.198$, $p < .001$).

The significant contributors to the increase in *R square* for the inclusion of Curricular Factors in the regression model of Civic Knowledge were:

- Students major in *Law and Public Administration* related disciplines ($\beta = .196$, $B = .435$, $t = 5.775$, $p < .001$) and *Education* ($\beta = .092$, $B = .168$, $t = 2.505$, $p < .05$) have attained higher level of Civic Knowledge as compared to their counterparts in the discipline of *Social Sciences*;

Table 8.17 Unique Contribution of Curricular Factors over and Above Being-Male, Being-Malay, Co-Curricular Factors and Home Factors: Results of Hierarchical Multiple Regression

	Civic Engagement					Civic Disposition					Civic Knowledge				
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>sr²</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>sr²</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>sr²</u>
Step 1															
Covariates															
Gender (Male=1; Female=0)	.133***	.106***	.104***	.109***	.011	-.082**	-.088**	-.087**	-.081**	.006	.157***	.159***	.158***	.150***	.002
Ethnicity (Malay=1; Non-Malay=0)	.181***	.139***	.106***	.037 ^{ns}	.001	.341***	.326***	.342***	.276***	.059	.121***	.123***	.117***	.112***	.010
Step 2															
Co-Curricular Factors															
- Co-Curricular Involvement															
<i>Not Involved vs ≥6 Hours</i>		-.077*	-.064 ^{ns}	-.072*	.003		.010 ^{ns}	.008 ^{ns}	.007 ^{ns}	.00003		-.029 ^{ns}	-.024 ^{ns}	-.031 ^{ns}	.0006
<i>1 – 5 Hours vs ≥6 Hours</i>		-.139***	-.143***	-.156***	.014		-.004 ^{ns}	-.002 ^{ns}	-.019 ^{ns}	.0002		-.003 ^{ns}	-.002 ^{ns}	-.011 ^{ns}	.00008
- Student Leadership Role															
<i>One role vs 0 role</i>		.188***	.179***	.175***	.021		.112***	.115***	.109***	.008		-.001 ^{ns}	-.003 ^{ns}	-.005 ^{ns}	.00002
<i>≥2 roles vs 0 role</i>		.211***	.204***	.210***	.031		.075*	.078*	.083**	.005		.011 ^{ns}	.005 ^{ns}	.004 ^{ns}	.00002
Step 3															
Home Factors															
- Parents' Academic Qualification															
<i>Primary vs Tertiary</i>			-.165***	-.147***	.013			.043 ^{ns}	.047 ^{ns}	.001			-.043 ^{ns}	-.005 ^{ns}	.00002
<i>Secondary vs Tertiary</i>			-.120***	-.115**	.008			.064 ^{ns}	.058 ^{ns}	.002			-.056 ^{ns}	-.018 ^{ns}	.0002
- Secondary School Attended															
<i>Elite vs Normal Day School</i>				.073**	.081**	.006		-.049 ^{ns}	-.049 ^{ns}	.002			.058*	.057*	.003
<i>Religious vs Normal Day Sch</i>				.053*	.067*	.004		-.034 ^{ns}	-.028 ^{ns}	.0007			-.028 ^{ns}	-.017 ^{ns}	.0003
- Type of Home Community															
<i>City vs Non-City</i>			.023 ^{ns}	.036 ^{ns}	.001			-.021 ^{ns}	-.009 ^{ns}	.00008			.007 ^{ns}	.018 ^{ns}	.0003
Step 4															
Curriculum Factors															
- Study Concentration															
<i>Edu vs Soc Sc</i>				.078*	.003				.066 ^{ns}	.002				.092*	.004
<i>Econ vs Soc Sc</i>				-.089*	.004				.000 ^{ns}	.000				.011 ^{ns}	.00006
<i>Tech vs Soc Sc</i>				-.048 ^{ns}	.001				-.003 ^{ns}	.000004				-.053 ^{ns}	.001
<i>Law vs Soc Sc</i>				.020 ^{ns}	.0002				.007 ^{ns}	.00004				.196***	.023
- Perceived Course Effects															
<i>Not Much Improved vs improved tremendously</i>				-.211***	.018				-.292***	.034				-.069 ^{ns}	.002
<i>Moderately Improved vs i mproved tremendously</i>				-.089*	.004				-.190***	.017				.049 ^{ns}	.001
- Lecturer's Discussion of Current Issues															
<i><25% vs none</i>				-.109**	.006				-.149***	.011				-.053 ^{ns}	.001
<i>Bet 25 – 50% vs None</i>				-.036 ^{ns}	.0006				-.123***	.008				-.035 ^{ns}	.0006
<i>Bet 50 – 75% vs None</i>				-.036 ^{ns}	.0007				-.104**	.006				-.041 ^{ns}	.001
R²	.048***	.102***	.130***	.196***		.125***	.134***	.141***	.215***		.038***	.038***	.046***	.102***	
ΔR²	.048***	.054***	.028***	.066***		.125***	.009**	.007 ^{ns}	.074***		.038***	.001 ^{ns}	.007 ^{ns}	.056***	

Note. Standardized regression coefficients reported for individual predictors.

* p<.05 **p<.01 ***p<.001

^a Squared Part Correlations for Model 4

HA₉: Controlling for all other confounding variables (gender and ethnicity as covariates plus Home and Curricular Factors), Co-Curricular Factors will uniquely explain a significant amount of variance in the prediction of the three outcome variables of CE, CD and CK.

The research hypothesis above was tested through three hierarchical multiple regression models (summarized in Table 8.18). Co-Curricular Factors significantly contributed to the explanation of variance in Civic Engagement ($R^2=.052$, $p<.001$) and Civic Disposition ($R^2=.009$, $p<.01$) over and beyond *Being-Male*, *Being-Malay*, Home Factors and Curricular Factors. In addition, Co-Curricular Factors did not seem to contribute significantly to the variance in Civic Knowledge ($R^2=.001$, $p>.05$).

The significant contributors to the increase in the variance explained for the inclusion of Co-Curricular Factors in the regression model of Civic Engagement were:

- In terms of student leadership role, those who hold *Two or More Student Leadership Roles* ($\beta = .210$, $B = .556$, $t = 7.043$, $p < .001$) as well as those holding *One Student Leadership Role* ($\beta = .175$, $B = .331$, $t = 5.893$, $p < .001$) have reported higher level of Civic Engagement than those who *Do Not Hold Any Student Leadership Position*;
- In terms of quantity or magnitude of involvement, those who reported *One to Five Hours per Week* of involvement ($\beta = -.156$, $B = -.346$, $t = -4.850$, $p < .001$) and those who reported *Not Involved At All* ($\beta = -.072$, $B = -.228$, $t = -2.242$, $p < .05$) have lower level of civic engagement than those who reported involvement of *Six Hours or More per Week* in co-curricular activities;

The significant contributors to the increase in R^2 for the inclusion of Co-Curricular Factors in the regression model of Civic Disposition were:

- In terms of student leadership role, those who hold *One Student Leadership Position* ($\beta = .109$, $B = .141$, $t = 3.704$, $p < .001$) as well as those who are holding *Two or More Student Leadership Roles* ($\beta = .083$, $B = .151$,

$t=2.836$, $p<.01$) have reported higher level of civic engagement than those who *Do Not Hold Any Student Leadership Position*;

- *Quantity or Magnitude of Co-Curricular involvement* did not seem to be significant predictors for CD (B or slope not significant for both dummy variables of *Not Involved At All* and *1 – 5 hours involvement*).

Table 8.18 Unique Contribution of Co-Curricular Factors over and Above Being-Male, Being-Malay, Home Factors, Curricular Factors: Results of Hierarchical Multiple Regressions

	Civic Engagement					Civic Disposition					Civic Knowledge				
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>sr²</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>sr²</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>sr²</u>
Step 1															
Covariates															
Gender (Male=1; Female=0)	.133***	.132***	.139***	.109***	0.011	-.082**	-.081**	-.072**	-.081**	.006	.157***	.156***	.149***	.150***	.0210
Ethnicity (Malay=1; Non-Malay=0)	.181***	.148***	.082**	.037	0.001	.341***	.356***	.292***	.276***	.059	.121***	.115***	.111***	.112***	.010
Step 2															
Home Factors															
- Parents' Academic Qualification															
<i>Primary vs Tertiary</i>		-.174***	-.154***	-.147***	0.013		.036 ^{ns}	.042 ^{ns}	.047 ^{ns}	.001		-.046 ^{ns}	-.008 ^{ns}	-.005 ^{ns}	.00002
<i>Secondary vs Tertiary</i>		-.123***	-.120***	-.1154**	0.008		.062 ^{ns}	.055 ^{ns}	.058 ^{ns}	.002		-.056 ^{ns}	-.019 ^{ns}	-.018 ^{ns}	.0002
- Secondary School Attended															
<i>Elite vs Normal Day School</i>		.084**	.095***	.081**	0.006		-.046 ^{ns}	-.045 ^{ns}	-.049 ^{ns}	.002		.059*	.058*	.057*	.003
<i>Religious vs Normal Day Sch</i>		.048 ^{ns}	.064*	.067*	0.004		-.033 ^{ns}	-.028 ^{ns}	-.028 ^{ns}	.0007		-.029 ^{ns}	-.018 ^{ns}	-.017 ^{ns}	.0003
- Type of Home Community															
<i>Small town vs Village</i>		-.015 ^{ns}	-.028 ^{ns}	.036 ^{ns}	0.001		-.022 ^{ns}	-.011 ^{ns}	-.009 ^{ns}	.00008		.008 ^{ns}	.019 ^{ns}	.018 ^{ns}	.0003
Step 3															
Curriculum Factors															
- Study Concentration															
<i>Edu vs Soc Sc</i>			.042 ^{ns}	.078*	0.003			.055 ^{ns}	.066 ^{ns}	.002			.089*	.092*	.004
<i>Econ vs Soc Sc</i>			-.107**	-.089*	0.004			-.005 ^{ns}	.000 ^{ns}	.000			.012 ^{ns}	.011 ^{ns}	.00006
<i>Tech vs Soc Sc</i>			-.047 ^{ns}	-.048 ^{ns}	0.001			-.002 ^{ns}	-.003 ^{ns}	.000004			-.052 ^{ns}	-.053 ^{ns}	.001
<i>Law vs Soc Sc</i>			.023 ^{ns}	.020 ^{ns}	0.0002			.006 ^{ns}	-.007 ^{ns}	.00004			.196***	.196***	.023
- Perceived Course Effects															
<i>Not Much Improved vs improved tremendously</i>			-.204***	-.211***	0.018			-.293***	-.292***	.034			-.069 ^{ns}	.069 ^{ns}	.002
<i>Moderately Improved vs i mproved tremendously</i>			-.082*	-.089*	.004			-.191***	-.190***	.017			-.049 ^{ns}	-.049 ^{ns}	.001
- Lecturer's Discussion of Current Issues															
<i><25% vs none</i>			-.116**	-.109**	0.006			-.149***	-.145***	.011			-.054 ^{ns}	-.053 ^{ns}	.001
<i>Bet 25 – 50% vs None</i>			-.037 ^{ns}	-.036 ^{ns}	0.0006			-.123***	-.131***	.008			-.035 ^{ns}	-.035 ^{ns}	.0006
<i>Bet 50 – 75% vs None</i>			-.042 ^{ns}	-.036 ^{ns}	0.007			-.104**	-.111**	.006			-.042 ^{ns}	-.041 ^{ns}	.001
Step 4															
Co-Curricular Factors															
- Co-Curricular Involvement															
<i>Not Involved vs ≥6 Hours</i>				.072*	.003				.007 ^{ns}	.00003				-.031 ^{ns}	.0006
<i>1 – 5 Hours vs ≥6 Hours</i>				-.156***	.014				-.019 ^{ns}	.0002				-.011 ^{ns}	.00008
- Leadership Role															
<i>One role vs 0 role</i>				.175***	0.021				.109***	.009				-.005 ^{ns}	.00002
<i>≥2 roles vs 0 role</i>				.210***	0.031				.083**	.005				.004 ^{ns}	.00002
R²	.048***	.080***	.144***	.196***		.125***	.131***	.206***	.215***		.038***	.045***	.101***	.102***	
ΔR²	.048***	.032***	.064***	.052***		.125***	.006 ^{ns}	.074***	.009**		.038***	.008 ^{ns}	.056***	.001 ^{ns}	

Note. Standardized regression coefficients reported for individual predictors.

* p<.05 **p<.01 ***p<.001 ^a Squared Part Correlations for Model 4

Summary Findings for Research Objective X

As a whole the nine hypothesized models are significant in their predictive power regarding the three civic development variables. The variance explained by the hypothesized model including home, curricular and co-curricular factors were moderate. Variance explained is highest for Civic Disposition (R Squared= .215) where 21.5% variance in CD has been explained by the variables from home, curricular and co-curricular factors. This is followed by Civic Engagement (R Squared = .196). For Civic Knowledge, however, the variance explained by the hypothesized model is only 10.2% (R Squared = .106).

Another finding worthy of note from the preceding HMR analyses on the three outcome variables (results as presented in Table 7.12 - 7.14) is that for the regression of CE, at Step 4 where all three blocks of independent variables were entered into the model, ethnicity (Being-Malay) which was a significant predictor for CE (Being-Malay reporting higher CE than Being-Non-Malay) in the preceding models, became not significant statistically. This finding has led to the insight that the association between Ethnicity and Civic Engagement has been absorbed by the contextual independent variables, namely Home Factors (*Parents Highest Qualification as indicator of SES, Type of Secondary School Attended, and Type of Home Community*), Curriculum Factors (*Study Concentration, Perceived Lecturer Discussion of Current Issues in Class, Perceived Course Effect on Interest towards Current Issues*) and Co-Curriculum Factors (*Level of Involvement; Student Leadership Role*). Hence, after partialing out the variance explained by all other contextual independent variables, the unique contribution of ethnicity towards Civic Engagement becomes insignificant statistically.

Chapter 9

Discussion and Conclusions

9.1 Preamble

As elucidated in Chapter One, this study was designed with a conceptual goal, a measurement goal, a baseline goal and a predictive goal. The conceptual goal for this study was to outline the theoretical and conceptual variables pertaining to youth civic development in the social-political context of Malaysia. This was achieved by juxtaposing national contextual features as envisioned in the official documents with the global literature on youth civic development, as detailed in Chapter Two, Three and Five. Empirical and theoretical works that form the basis to legitimate the conceptualisation of youth civic development for this study were presented in Chapter Two and Chapter Three.

The measurement goal of this study involved firstly identifying existing measurement instruments from the literature that are relevant and appropriate to be adopted or adapted for this study. New measurement instruments were also developed specifically for the context of study (as presented in Chapter Five) where the instruments available in previous studies were deemed not appropriate for the social cultural and political context of this study. The instrument development phase for this study has taken into consideration Item Response Theory, specifically the Polytomous Rasch Model (PRM). Secondly, the measurement goal involved instrument validation and scaling for the measures of Civic Knowledge (CK), Civic Disposition (CD) and Civic Engagement (CE). Data collected from the pilot study and main study went through item analyses based on the PRM using the computer software RUMM 2020 as detailed in Chapter Five and Chapter Seven. The instrument validation and scaling analysis using PRM is an additional step compared to conventional studies in the area. It was included as the main goal of this study with the aim of deriving psychometrically sound measure for the outcome variables of interest in standardized unit (Logits).

The baseline goal of this study involved further statistical analysis using the Rasch-derived logit scores to provide some baseline information about the level of attainment of respondents in CK, CD and CE, by some selected demographic and contextual variables. This is elaborated in Chapter Eight.

The predictive goal was achieved through multivariate statistical analyses to explore linkages between CK, CD and CE. Additionally, the role of selected contextual factors, namely home, curricular and co-curricular factors, in the attainment of CK, CD and CE were also investigated and reported in Chapter Eight.

These findings are summarized and discussed in this chapter. This chapter begins by providing a summary of the findings related to the research questions as well as the related hypotheses. The discussion of findings is presented in two parts. The first part focuses on the substantive findings, particularly in regard to the contributions and limitations of the current study. How future study can address these limitations and add additional information about the subject content of youth civic development as well as the subject population of youth is also discussed. In the second part, the findings are discussed in terms of the theoretical framework underpinning this study.

9.2 Summary of Findings

In the discussion on the findings, it is acknowledged that there are limitations inherent in cross-sectional research as well as those associated with data collection. Therefore, this study should be regarded as exploratory yet highly promising.

The Conceptual Goal

At the conceptual level, the literature review on the topic of youth civic development resulted in the proposed conceptual structures of youth civic development in terms of three variables: CK, CD and CE. Further examination of official documents on the goals of nation building in Malaysia bring to the fore the salient content of the ideal indicators of youth civic development in Malaysia. These theoretical measures of civic development indicators, namely CK, CE and CE, form part of the conceptual framework in Figure 2.8 in Chapter Two, as the dependent variables.

As depicted in Figure 2.8, the conceptual framework for this study consists of a qualitative and theoretical component and a quantitative empirical data collection and analysis component. The qualitative and theoretical section focuses on situating the content of the study, youth civic development, in its conceptual and theoretical

framework. It involved a qualitative description and historical analysis of the macro civic culture in both the global (Chapter Two) and national (Chapter Three) context. Bronfenbrenner's ecological model of human development, applied to civic development in particular, substantiates the selection of independent variables and covariates in the conceptual framework, namely the home, curriculum and co-curriculum factors. Additionally, Vygotskian and neo-Vygotskian perspectives on human development, specifically the 'tool and result' relationship between context and development, as well as learning and development, serve as the basis underlying the hypothesized conceptual model for the association between the three civic development indicators, CK, CD and CE.

The quantitative component in the conceptual framework involved instrument development, validation and scaling for the measurement of the three youth civic development indicators. The model for instrument development and validation was the PRM. Subsequently, hypotheses were tested about the association between the three civic development variables, as well as the unique contributions of the selected contextual (independent) variables, namely home factors, curricular factors and co-curricular factors, on CK, CD and CE. The quantitative findings from the main study are then discussed within the theoretical framework and conceptual frameworks.

The Measurement Goal

Before considering the relationships among the dependent and independent variables, from a measurement perspective it was essential to establish that the concept of youth civic development in terms of CK, CD and CE as it has been discussed in the literature, had empirical reality. This measurement goal was translated into Research Objective / Research Question VII, which was the main goal of this study. Research Question VII aimed to examine whether the three youth civic development variables could be operationalized to conform to the PRM, particularly in respect to unidimensionality, item separation and person separation.

Results of the Rasch analyses as reported in Chapter Seven provided evidence for three distinguishable unidimensional instruments. These were the 24-item Malaysian

Civic Knowledge Inventory (MCKI), the 64- item Malaysian Civic Disposition Inventory (MCDI) and the 31-item Malaysian Civic Engagement Inventory (MCEI).

Conformation to the PRM implies an interval level scale for each of the three civic development indicators and item statistics that are less sample dependent, as compared to taking raw score as measures according to traditional test theory. The raw sum scores on these three dimensions of youth civic development indicators were converted to the same logit-unit scale as the items, allowing a straightforward interpretation of a given test score as reported in Chapter Eight under the section on Research Question VI.

Youth Civic Development Profile in Malaysia (Research Question VIII)

As a whole, and relative to an arbitrary origin of 0 on the scale, the sample in this study demonstrated moderately high level of Civic Knowledge (Mean = 1.111, SD = .77) and Positive Civic Disposition (Mean = 1.245, SD = 0.63) but moderately low level of Civic Engagement (Mean = -0.438; SD= 0.92).

Civic Knowledge

In interpreting the results on civic knowledge, it is reiterated here that the MCKI was designed to cover basic knowledge about the principles of democracy in general and the system of government in the context of Malaysia which are deemed to be essential for all citizens of Malaysia. Data have shown that the sample on average has a relatively high level of command of the civic knowledge tested, indicated by the Person-Item Threshold Distribution Map (Figure 7.7). About 35% of the respondents ($n = 480$) have a command of civic knowledge above and beyond the most difficult item on the CK Scale.

Civic Disposition

For civic disposition, there was a greater distribution of items (especially in terms of item thresholds) which have targeted the sample well. The mean location for Civic Disposition for the sample is encouraging. At the mean location of 1.245 logits, relative to an origin of 0, an average youth in the study has displayed moderately

positive civic disposition in most aspects of civic disposition included in the MCDI, that have been deemed essential and officially envisaged as the ideal characteristics of citizen in Malaysia. These include aspects such as *civic self-efficacy*, *Belief-in-God*, *Consumer Patriotism*, *Attitude toward Citizenship*, *General Affects*, *Constructive Patriotism*, *Social Tolerance*, *Support for Democratic Principles* and *Society-Before-Self Value Orientation*, *Progressive Orientation Values* and *Morality-Orientation Values*. However, worthy of note is that this sample of youth have a rather low level of social trust towards people and civic institutions, as indicated by the mean location of civic disposition of the sample relative to the estimated location of items on social trust (*TP* and *TI* items).

Civic Engagement

In regard to civic engagement, a mean location for civic engagement of -0.438 indicates that the level of civic engagement amongst youth in this study was relatively low. More substantively and based on the descriptors of the CE scale as attached in Appendix 7., a mean location of -0.438 logits indicates that most of the respondents are still ‘watching from the sideline’, a term commonly used to denote disengagement in social and political science literature (eg. Putnam, 2000). This is reflected in the general pattern of responses that they ‘*have never and will not be engaged*’ or ‘*have never but might be engaged in future*’ in most of the civic engagement behaviours included in the MCDI instrument. This was particularly the case in Community Problem-Solving, Leadership Activities, Group Membership and Involvement, Volunteering, Altruistic Engagement & Expression of Personal Views.

This observation makes sense in the context of Malaysia, in terms of its social, cultural and political traditions as explained in Chapter 2. The low levels of civic engagement perhaps reflect a political dilemma, in terms of the conceptualisation and contextualisation of the youth civic ideal. Youth participation has been encouraged in many sectors in Malaysia with the exception of university students. The Universities and University Colleges Act 1971 and its Amendments 1996 ban student involvement in politics as well as any organization outside the campus. This law deprives students of their democratic rights to participate. As a result, campus youth civic activism is virtually non-existent (Youth in Malaysia, 2002). Instead, there is a

prevalence of a youth civic development culture which deflects personal responsibility by deferring to authority (ESCAP, 2002).

At a gross level, baseline information on levels of CK, CD and CE from this study might indicate that a high command of basic civic knowledge and a moderately positive civic disposition do not seem to bring about parallel high levels of civic engagement. Statistically, the zero-order correlation matrix as reported in Chapter Eight indicated a significant but small correlation between CK, CD and CE ($r_{CK.CE} = .189$; $r_{CD.CE} = .254$; $r_{CK.CD} = .226$). Theoretically, based on Vygotsky social constructivism, it might be expected that CK, CD and CE are dimensions of civic development that are intertwined in a non-linear manner, serving concurrently as 'tool' and also 'result' in civic development. In addition, as postulated by Bronfenbrenner's ecological model of human development, the prevalence of other contextual factors might serve as mitigating or confounding factors.

Group Differences

The analyses pertaining to Research Question X displayed important differences in the extent of civic development between the genders, ethnic groups, and various exogenous contextual variables (Home, Curricular and Co-Curricular variables). Apparently, the social, cultural and political circumstances of young people throughout Malaysia serve as the starting point in understanding the differences between youth groups.

Gender

Specifically, with regard to gender, males outperformed females in the extent of CK and CE, while females achieved more positive CD than males. The findings in the existing literature on gender differences are inconclusive. The observed differences in this study, however, are consistent with previous studies showing gender differences among high school and college students in their civic development such as civic engagement (e.g. Miller, 1994; Trudeau & Devlin, 1996).

Ethnicity

The data of this study showed that the Malays scored on average higher in all three dimensions of civic development than the non-Malays. Differences by ethnicity in youth civic development were expected and are corroborated by the Survey conducted by Merdeka Centre and The Asia Foundation in 2006 & 2007.

Theoretically, this finding can be understood from a critical perspective on education that sees the context of youth civic development as an indicator of its process (Bowie & Gintis, 1976; Friere, 1985). Education has been argued to be a form of cultural imperialism (Carnoy & Levin, 1985), a means by which dominant groups subordinate others. According to this perspective, formal schooling, particularly public education, represents and embodies the social, cultural and political context favouring the dominant group in a society. As a result, the influence of formal schooling on youth development in general, and youth civic development in particular, can be various and sometimes unequal. In fact, youth civic development in school may exacerbate socio-political conflict in a society (Wiseman, 2003). In the case of minority and marginalized youth in Malaysia, it is possible that there is some degree of resistance, albeit unconsciously by the individual youth, to the mainstream civic ideal promoted in the educational system. This could explain the relatively low level of civic development among the minority youths. In terms of civic disposition, being a member of a minority increases one's chances of being a victim of prejudice or discrimination, which may lead to heightened self-consciousness (Mullen, 1991), and contribute to a suspiciousness of one's surroundings and the motives of others (Kramer, 1994).

In the hierarchical multiple regression results reported in Chapter Eight, it will be recalled that the effect of ethnicity, in terms of Being Malay or Non-Malay, on levels of civic engagement was found to be exhausted when all other contextual variables of home, curricular and co-curricular were included in the regression equation. Therefore, this finding seems to suggest that it is not ethnicity per se that predicts the level of engagement. Instead, the differences in level of civic engagement among the various ethnic groups, particularly in terms of Malays or Non-Malays, are due to differences in other social-political entitlements and status associated with the ethnic

groups, not to the ethnicity per se. This finding provides further support for a cultural historical theory of civic development. It is therefore possible to interpret the findings on youth civic development in a positive light, and understand them in a broader picture. The focus should rather be on the potential space for further civic development for these groups who are lagging in civic development through appropriate interventions. A meaningful effort might be in facilitating a more conducive environment to promote activities and communication within, and beyond the ethnic group, to create new civic culture and contexts for civic development at the individual and collective level.

The Predictive Goal

This study was also designed to examine cross-sectional covariation among the three civic development variables (Research Question IX) as well as the covariation of the civic development variables with some individual and contextual variables (Research Question X). Accordingly, this study addressed the question of whether, in the present data set, there was evidence for the theoretical expectations that: (a) there is a bi-directional mediating relationship between CK, CD and CE at a single point in time (Research Question IX); and (b) there is a significant association between Home Factors, Curricular Factors and Co-Curricular Factors and the three youth civic development indicators (Research Question X).

Relationship Between Each Pair of Civic Development Variables (Research Question IX)

Although the three main civic development variables had low inter-correlations, statistical support was found from this study for the bidirectional association between CK, CD and CE. Each bivariate association seemed to be partially mediated by the variation in the third. This finding on reciprocal and bidirectional associations between CK, CD and CE is conceptually consistent with Vygotsky's postulation of a 'tool and result' relationship between human learning and development. According to Vygotsky, in the process of human development, '*learning*' serves simultaneously as the '*tool*' and the '*result*' of *development*. At the same time, *development* also functions both as the '*source*' and the '*product*' of learning. The conceptual framework underlying the forthcoming International Civic and Citizenship Education Study (Schulz,

Fraillon, Ainley, Lasito & Kerr, 2008) is also built on the same conceptual pivot of reciprocal ('tool and result') association between the process and outcome of civic and citizenship education.

Statistically, the youth civic development variables of CK, CD, and CE, have been shown to manifest concurrently the characteristics of '*civic learning*' (the process) as well as '*civic development*' (the outcome). In other words, they are each at the same time the '*method/input/tool for*' as well as the '*product/result of*' the others.

Contextual Predictive Factors (Research Question X)

Research Question X was a basic research question in this study. It seeks to establish statistically, the linkage between *contextual input* and *civic developmental indicators*. These results need to be interpreted in the underlying theoretical and conceptual framework for this study, which were based on the ecological approach to human development espoused by scholars such as Vygotsky, Bronfenbrenner. One important assumption for this theoretical framework is that in the case of civic development, individuals are not passive recipients of changes as imposed (directly or indirectly) by the external environment/agents; instead, they are constantly playing the role of shaping people and places included as '*input*' in the framework of Research Question X in this study.

Concerning the contextual factors of youth civic development, the results of the analyses pertaining to Research Question X indicate that the three selected collective contextual factors, home, curricular and co-curricular factors, explained a fairly modest amount of variance (from 10 to 20%) in the youth civic development variables: CK ($R^2 = 0.102$), CD ($R^2 = 0.215$) and CE ($R^2 = 0.196$).

Even with the observation that these correlations include measurement and reporting errors, this is not surprising because a reasonable hypothesis in the field of human development in general (youth civic development included) is that multiple inputs from multiple sources over a sustained period of time are needed to grow developmental strengths (Benson & Saito, 2000). Other possible contextual factors that were beyond the scope of this study are media, peers, and school culture. In a

similar vein, Bronfenbrenner's socio-ecological framework of human development also postulated that individuals develop and function within a set of 'systems' and contexts at different levels, all of each exert influence (e.g Torney-Purta, 2002). The conclusion about the cumulative effect of exposure to multiple youth civic development resources is nonetheless, a high level inference from these findings.

Naturally, if sources of civic learning are mutually reinforcing over time, and the relationship between the individual and the environment is non-dualistic, as implied by the theoretical framework underlying this study, there is less reason to search for "the" principal agent of socialization. In reading the findings for Research Question X, it is therefore impractical to expect that home factors, curricular factors or co-curricular factors in this study, will alone produce the civic development strengths and outcomes as expected in the national goals.

9.4 Discussion and Implication: Youth Civic Development in Theoretical Perspective

Malaysia is a multi-ethnic society adopting constitutional democratic governance along ethnic lines. It is without doubt that Malaysians of different ethnic origins have very distinctive historical, socio-cultural characteristics. However, the Federal Constitution of Malaysia has accorded different legal status in terms of some aspects of citizen's rights based on the classification of Malay and other indigenous people as "*Bumiputera*" and all other ethnic groups as "*Non-Bumiputera*". This is evident in Article 153 on the special position of the Malay and other indigenous people of Malaysia; Article 152 on the Malay Language as the official language of Malaysia; and Article 11 on the status of Islam as the official religion of Malaysia. It is also on this ground that the analysis for the group comparisons by ethnicity was done by dichomization of ethnic groups into Malay/Non-Malay to ameliorate the serious imbalance of sample size by ethnic group as it is by default in the population. As such, youth from each ethnic group actually develop civically in the unique Zone of Proximal Development based on their respective rights, identity and participation, the tripartite component of civic and citizenship (Leydet, 2006) as discussed in Chapter Two. The legal status/rights enshrined in the Federal Constitution for each ethnic group, in terms of Bumiputera or Non-Bumiputera status, will at least partly

dictate and/or define the range of activities for them to participate in. This legal status and its associated rights become a source of self-identity, or citizen identity, which will in turn be a motivation/demotivation for them to participate civically/politically.

Casting this in a broader perspective, as in Niklas Luhmann's (1995) social system theory, youth civic development at the ethnic group level is constantly in an autopoietic (auto-self-creation) mode, whereby the current social structural constraints are demolished/deconstructed and the reconstruction of a new social structural order in facing the challenges from the external environment.

Putting this natural process of autopoiesis in terms of civic culture and civic development into neo-Vygotskian perspective on the notion of ZPD, youth in each subgroup, especially the disadvantaged groups, and the adults around them, should realize that there is a reciprocal and dialectic association between the three characteristics of citizenship, namely the legal status, civic identity and participation as citizen. What matters most in civic development is not the goal to 'reproduce' the existing social structural order but the goal to generate a new order for the civic well being of the individual and the group as a whole.

At a higher collective level, it might be worthwhile to consider youth civic development at a national level, as stipulated in the notion of historical-cultural ZPD by Cheyne & Tarulli (1999). Youth in a national context also develop civically and collectively at the national level. ZPD for youth civic development at group levels (e.g. ethnic group) are subsets of and are nested in youth civic development in a national level. At the national level, the ZPD for youth civic development involves similarly the reciprocal interaction between the legal status/rights, identity and participation (Leydet, 2006). In Malaysia today, there is a debate on the de-conceptualisation and reconceptualisation of the legal status of citizen. The establishment of a 'Malaysian race' or *Bangsa Malaysia* was advocated by the Fourth Prime Minister, Mahathir Mohamad and enshrined in Vision 2020. Most recently, the Sixth and current Prime Minister, Najib Razak, proposed the notion of 'One Malaysia'. The conceptualisation of the legal status or citizen rights for all Malaysians, as one with no identification based on ethnicity as implied in the notion

of '*Bangsa Malaysia*' or '*One Malaysia*', or as the current situation where legal status and rights are based on ethnicity, will inevitably affect the civic identity, and consequently, the motivation to participate in civic life. This is based on the theoretical postulation that each of the three components of citizenship, legal status/rights, identity and participation, serves simultaneously as the source and the outcome of youth civic development.

This study, albeit with its limitation of scope in terms of conceptualisation and sampling as discussed respectively in Chapter Five and Chapter Six, has contributed in this direction by establishing three conceptually and psychometrically distinguishable indicators or dimensions of youth civic development. In addition, this study has also developed three psychometrically sound and valid inventories for the measurement of the three dimensions of youth civic development, the MCKI, MCDI and MCEI. These inventories and the baseline information from this study will serve as a starting point for possible longitudinal study in future for the civic development of undergraduate students and youth in general, to monitor changes in the trends of youth civic development, particularly if there should be any changes in the political culture and national policy pertaining to youth civic activism on campuses in Malaysia.

In a limited sense, statistical analyses in Chapter Eight have indicated a reciprocal and bidirectional relationship between each pair of CK, CD and CE. Conceptually, the neo-Vygotskian perspective of youth civic development at multi-levels offers an optimistic vision especially for youth from disadvantaged groups. The practical problem however, is how to steer youth civic development of each group in the desired direction. Ideally, there should be conscious effort from all related stakeholders in the society, especially the policy maker, educators etc. The obvious places from which to guide the steering of youth civic development course, is none other than all education institutions.

Policy makers should probably make youth civic development an explicit vision underlying all social cultural and political related policies. The question for the policy makers, hence, lies in what can be done to create ZPDs for youth civic

development at various levels, with the ultimate objective of social reconstruction for the Malaysian society as a whole, for the well-being of all Malaysians.

The imperative task at hand, therefore, is to deliberate on a conceptualisation of youth civic development policy that supports youth in the learning of, commitment to, and involvement in civic life, and at the same time helps their psycho-social development.

The profile of youth civic development generated through the data collected in this study can be taken as feedback, to youth, parents, teachers/lecturers, youth and education policy maker, youth organizations etc. Each party can hopefully be more conscious of the social reality of youth civic development, and each party will better perceive their own possibilities as well as boundaries, with the ultimate aim of promoting the renewal and enrichment of youth civic development for nation building.

The quantitative findings on the profile of civic development for the sample as a whole, or by subgroups, should be cast in a positive light. In this regard, political scientists (e.g. Jennings & Niemi, 1981) have emphasized that for a civic disposition to persist, it is essential to provide reinforcement throughout life. In the case of this study, an indication for change by the lagging in any civic development dimensions for a particular group should not be look upon as a sign of lack of commitment, but an indication of insufficient reinforcement. Therefore, what lies ahead is to build on whatever there is now in terms of strength and positive emotions, rather than to find faults in the past.

Individuals in a social context, each at different level of civic development should be encouraged to create a new unit with a new level of civic development for the group. The process of civic learning and civic development should be ongoing at the individual, ethnic groups and national level. It should be civic development for all, even for the most developed individuals and groups.

9.5 Limitations of the Study

This section acknowledges the limitations of the current study. One major limitation of this study is the nature of the instruments. The surveys have produced self-reported data, which may not accurately reflect actual beliefs and behaviours. Personal interviews would have to be conducted to provide further support for the findings on the research questions. The existing instruments could be evaluated in qualitative interviews followed by new Rasch testing of any reconstructed questionnaire.

The present findings also require further confirmation in different youth populations in Malaysia, for example youth (in the same age range) who are not in tertiary studies. Nonetheless, the present study represents a useful starting point for further psychometric studies.

9.6 Methodological Implication and Suggestion for Further Studies

The MCKI developed and used in this study could be further developed into an item bank by adding new items with higher level of difficulty. The item bank when established will serve as resource for civic development research, possibly longitudinal studies, targeting the Malaysian population from a whole spectrum of age-groups and educational levels. This in turn will enable further comparisons between groups to address other research questions pertaining to youth civic development in Malaysia.

The Rasch analyses on the MCDI have provided insights for measurement analysis in future research. Particularly on the issue of local dependency, the Rasch analysis procedures for the MCDI have pointed to an important postulate provided time and again in the Rasch literature on the necessity of studying a range of statistical evidence and its related effects in conjunction with each other (Marais & Andrich, 2008). As have been reported in Chapter Seven, post-hoc analysis of the correlations in the item residual matrix provides the initial clues as to which items are possibly dependent on each other. To further confirm the statistical dependence, a subtest analysis should be conducted where items that are flagged to be locally dependent are summed and analysed as a polytomous item, to see if this results in a lower

reliability index (Marais & Andrich, 2008). In addition, the statistical detection of local dependency should be further substantiated by a qualitative inquiry on the items involved to understand the source of dependency, whether it is due to *response dependence* or *trait dependence* (terms used by Marais & Andrich, 2008).

Another lesson to be learned from the MCDI used in this study is that the item presentation format has an impact on the response pattern. A compact multiple rows format used to present items with a common item stem to conserve space and reduce the number of items bears a risk of causing response dependency, and hence should be avoided whenever possible, although this in itself can be a useful research question.

In regard to Research Question VII, options exist for exploring mediation in more complex models using alternative programs such as AMOS, LISREL, which is beyond the scope of this study. It is therefore recommended that structural equation modeling (SEM) be considered for assessing mediation in future studies because it offers a reasonable way to control for measurement error as well as some interesting alternative ways to explore the mediation effect (Baron & Kenny, 1986; Holmbeck, 1997).

9.7 Conclusion

“... People with great passions, people who accomplish great deeds, people who possess strong feelings, even people with great minds and a strong personality, rarely come out of good little boys and girls.” -
Vygotsky, 1926, 1992

As universities continue to emphasize the importance of the development of ideal citizens of tomorrow, and as the need for assessment and accountability increases, there is a greater need to understand undergraduate students/youth civic development and the experiences that contribute to civic development. However, there has not been adequate conceptual attention given to civic or citizenship as an outcome variable of youth development (Sherrod, Flanagan & Youniss, 2002).

The current study has outlined the theoretical variables, besides addressing the fundamental issues pertaining to the measurement and assessment of youth civic

development indicators. This was achieved by establishing psychometrically sound scales to measure the extent of youth civic development in three variables, namely Civic Knowledge, Civic Disposition, and Civic Engagement that fulfil the requirements of PRM. In addition, models have been built for the study of empirical relationships and explanations for civic development indicators. The models presented explain a moderate amount of variance.

Rasch-analyses have confirmed a three-dimension structure of youth civic development. These described findings on the measurement goal support the general hypothesis that the new instrument, which includes an intense qualitative initial phase, is adequate to generate reliable measures. In conclusion, the MCKI, MCDI and MCEI provide a reliable and valid basis to assess the extent of civic development in Malaysia.

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Appendix:

General

I. Research Ethics Approval Letter

Division of Research and Development
Research Ethics Office

 **MURDOCH
UNIVERSITY**
PERTH, WESTERN AUSTRALIA

South Street, Murdoch
Western Australia 6150
Telephone: (61-8) 9360 6677/7366
Facsimile: (61-8) 9360 6686
ethics@murdoch.edu.au
<http://www.murdoch.edu.au/>
CRICOS Provider Code: 00125J
A.B.N. 61 616 369 313

13 April 2006

Professor David Andrich
School of Education
Murdoch University
MURDOCH WA 6150

Dear Professor Andrich,

Your application in support of the project "Measuring Civic Development Outcomes of Undergraduates in Malaysian University; Instrument Development and Analysis of Psycho-Social Correlates", (Permit Number 2006/107) received on 10/04/2006, was reviewed by the Education Expedited Sub-Committee of the Murdoch University Human Research Ethics Committee (HREC) on 12/04/06.

This Application now has outright approval.

Suggestions for consideration are offered in the following areas:

Survey

- Q8 Revise written expression, to promote clarity on right hand side (responses 2, 3 & 4)
- Q21 Add "s" to "owner" (left hand side)
- Q29 Change "for ever" to "forever"(left hand side)
- BM (p.5, Q3) Change "I" to "It"
- ST1 (p. 8) Revise use of "social economy status" to "social-economic status"
- EI (p. 11) Add "ing" to all verbs in statements 1 to 4 (top of page)
- EI (p.11) (EL, statement 5) Change "identify" to "identified" (middle of page)
- EG (ED & EPV, statements 1 & 3) Eliminate "in the past one year" (middle of page)

Letterhead

- Include chief investigator's details with School letterhead.

The Murdoch University HREC is conducted under the auspices of the NHMRC's *National Statement on the Ethical Conduct of Research Involving Humans*. If you have any questions please do not hesitate to contact the Research Ethics office at any time.

Wishing you all the best for a successful study.

Yours sincerely

Wendy Cumming-Potvin

Dr Wendy Cumming-Potvin
Chair
Education Expedited Sub-Committee
Murdoch University Human Research Ethics Committee

Cc: Professor Irene Styles, Co-Investigator
Ms. Geok Hwa Tor
Lynne Miles, Ethics Committee

II. Letter to Course Coordinator (Field Work)

22 Julai 2006

xxxxx

Pensyarah Kursus xxx

Fakulti xxx

Y. Bhg. Profesor/Profesor Madya/Tuan/Puan,

Pohon Laluan Mengadakan Soal Selidik Ke atas Pelajar

Dengan segala hormat saya memohon kerjasama Tuan/Puan agar memberi laluan kepada saya untuk mengadakan satu sesi soal selidik ke atas pelajar dalam kelas saudara/saudari seperti butiran berikut:

Tarikh :

Masa :

Tempat :

2. Soal selidik ini dijangka mengambil masa lebih kurang 45 minit. Saya akan sampai ke bilik kuliah saudara/saudari tepat pada jam xxx.

3. Untuk makluman saudara/saudari, kajian ini bertajuk '*Measuring Civic Development of Malaysian Undergraduates: Instrument Development and Validation*' dan merupakan syarat pengijazahan pengajian PhD saya di Murdoch University, Western Australia di bawah penyeliaan Professor David Andrich dan Associate Professor Irene Styles.

4. Pohon jasa baik saudara/saudari untuk memberi jawapan secepat mungkin dengan menjawab email saya ini. Sekiranya masa yang dicadangkan di atas tidak sesuai bagi saudara/saudari, saya akan menghubungi saudara/saudari untuk berbincang dan menetapkan satu masa yang lain.

Sekian, saya dahului dengan jutaan terima kasih.

ILMU BUDI BAKTI

Saya yang menjalankan tugas,

Tor Geok Hwa

Pensyarah

Fakulti Sains Kognitif dan Pendidikan

Universiti Utara Malaysia

No Tel : 9284452

Appendix:

Chapter Five

5.1

Survey Questionnaires: Main Study (English Version)

School of Education
Division of Arts
Murdoch University
South Street
MURDOCH WA 6150

Project Title: Civic Development Outcomes of Malaysian Undergraduates

18 July 2006

Dear Respondent,

I am a PhD student at Murdoch University investigating the Civic Development Outcomes of Young Adults in Malaysia under the Supervision of Professor David Andrich and Associate Professor Dr Irene Styles. The purpose of this study is to establish some baseline information on levels of civic knowledge, civic disposition and civic engagement, and also compare these according to some selected demographic variables, among Malaysian undergraduates.

You can help in this study by completing this survey. Your participation will be a very valuable part of this study. It is anticipated that the time to complete the survey will be no more than an hour. Your participation is anonymous and all data obtained in this study will be reported as group data. No individual can be or will be identified. All information given during the survey is confidential and no names or other information that might identify you will be used in any publication arising from the research.

Your voluntary response to answer and submit the questionnaire constitutes your informed consent to your participation in this activity. However you can decide to withdraw from the study at any time. If you have any questions about this project please feel free to contact either myself, Tor Geok Hwa, on 9283474, or my supervisors: Professor David Andrich, on 6108-9360 2245; Associate Professor Dr Irene Styles, on 6108-93602613.

My supervisors and I are happy to discuss with you any concerns you may have on how this study has been conducted, or alternatively you can contact Murdoch University's Human Research Ethics Committee on 6108-9360 6677.


Sincerely,

.....
Professor David Andrich
Chief Investigator

.....
Geok-Hwa Tor
Investigator

Section One

Each of the questions or incomplete statements in this test is followed by four possible answers. You are to decide which one of these answers is best. Tick your answer by placing a tick (✓) in the box next to the answer you think is correct.

1.	Who is the current Minister for Foreign Affairs in Malaysia?	<input type="checkbox"/> Abdullah Bin Haji Ahmad Badawi <input type="checkbox"/> Syed Hamid Bin Syed Jaafar Albar <input type="checkbox"/> Abdul Hadi Awang. <input type="checkbox"/> Mohd Shafie Bin Haji Apdal.
2.	In democracy, the lines of authority flow	<input type="checkbox"/> laterally- among the people. <input type="checkbox"/> upward- from people to the governors. <input type="checkbox"/> downward-from monarch to the people. <input type="checkbox"/> both upward and downward-from people to governors & from governors to the people.
3.	NEP (National Economic Policy) was introduced by Malaysian Government in 1971 to 1990 as a measure to	<input type="checkbox"/> attract foreign investment. <input type="checkbox"/> achieve national unity. <input type="checkbox"/> enhance urbanization. <input type="checkbox"/> become an industrial country.
4.	The three branches of the federal Government in Malaysia are	<input type="checkbox"/> local, state and federal <input type="checkbox"/> legislative, executive and judicial <input type="checkbox"/> state, national and international <input type="checkbox"/> opposition, national front and independent
5.	As a strategy to establish a fully moral and ethical society whose citizens are strong in religious and spiritual values and imbued with the highest ethical standards, in 2004 the Federal Government of Malaysia has formulated	<input type="checkbox"/> ISO 9000 <input type="checkbox"/> Code of Work Ethics <input type="checkbox"/> Client's Charter <input type="checkbox"/> National Integrity Plan
6.	The <i>Syariah</i> Courts DO NOT have jurisdiction over _____involving Muslims.	<input type="checkbox"/> murder cases <input type="checkbox"/> <i>zakat</i> payment <input type="checkbox"/> extra-marital affairs <input type="checkbox"/> property inheritance disputes
7.	In Malaysia, this building is a symbol of 	<input type="checkbox"/> autonomy. <input type="checkbox"/> democracy. <input type="checkbox"/> prosperity. <input type="checkbox"/> sovereignty.
8	To enhance human capital quality for long term economic growth, the largest development allocation under the Ninth Malaysia Plan goes to	<input type="checkbox"/> public transportation. <input type="checkbox"/> education and training. <input type="checkbox"/> energy and public facilities <input type="checkbox"/> trade and industries.
9	A state of emergency was declared in Malaya for 12 years from 18 June 1948 to July 31 1960 , as a result of	<input type="checkbox"/> Indonesian Confrontation <input type="checkbox"/> Japanese occupancy in World War II <input type="checkbox"/> racial disharmony among ethnic Groups. <input type="checkbox"/> insurgency of Communist Party of Malaya.

10	Members of the public in Malaysia can lodge complaints on malpractices and abuse of power in the public service through	<input type="checkbox"/> Public Complaints Bureau . <input type="checkbox"/> Consumer associations. <input type="checkbox"/> Malaysian Administrative, Modernisation and Management Planning Unit.
11	The dark blue square at the top left corner of Malaysian flag, is a symbol of	<input type="checkbox"/> courage. <input type="checkbox"/> Islam as national religion. <input type="checkbox"/> equal status of all states under federation. <input type="checkbox"/> unity & peace among various ethnic groups.
12	In a democratic country, sometimes a referendum is carried out by the government to	<input type="checkbox"/> elect political leaders. <input type="checkbox"/> strengthen political parties. <input type="checkbox"/> minimize the influence of newspaper. <input type="checkbox"/> involve citizens directly in decision making.
13	Malaysia is currently in the Long Term Perspective Plan of	<input type="checkbox"/> New Economic Policy. <input type="checkbox"/> National Social Policy. <input type="checkbox"/> Vision Development Policy. <input type="checkbox"/> National Development Policy.
14	Separation of Power as enshrined in the Federal Constitution of Malaysia is important to	<input type="checkbox"/> ensure high level of specialization. <input type="checkbox"/> maintain efficiency of governance. <input type="checkbox"/> prevent monopolization and abuse of power. <input type="checkbox"/> balance the interests and power between politicians.
15	A woman who has a young child is interviewed for a job. An example of discrimination is that she does not get the job because	<input type="checkbox"/> she is a mother. <input type="checkbox"/> she demands a high salary. <input type="checkbox"/> she speaks only one language. <input type="checkbox"/> she has no previous experience.
16	In Malaysia, Superior Court judges are given permanency in their tenure	<input type="checkbox"/> to protect the wishes of the majority of citizens. <input type="checkbox"/> to guarantee that states retain their powers. <input type="checkbox"/> to attract people with experience to the job. <input type="checkbox"/> To protect them from control by elected officials.
17	If a large publisher buys many of the (smaller) newspapers in a country,	<input type="checkbox"/> there will be less diversity of opinions presented. <input type="checkbox"/> the price of the newspapers will be lowered. <input type="checkbox"/> the amount of advertising in the newspapers will be reduced. <input type="checkbox"/> government censorship of the news is more likely.
18	Which countries hold the five Permanent Seats on the United Nation Security Council?	<input type="checkbox"/> India, China, America, Germany, Japan <input type="checkbox"/> France, Germany, United Kingdom, America, China <input type="checkbox"/> Russia, Japan, India, America, United Kingdom <input type="checkbox"/> China, Russia, France, America, United Kingdom
19	The principle of democracy as enshrined in article 75 of the Constitution of Malaysia advocates the supremacy of	<input type="checkbox"/> the King. <input type="checkbox"/> the Cabinet. <input type="checkbox"/> the Parliament. <input type="checkbox"/> the Constitution.

20	Under Section 32 of Election Offences Act 1954, an election petition may be presented to the High Court Judge within _____ days after publication of the results in the Gazette.	<input type="radio"/> 14 <input type="radio"/> 21 <input type="radio"/> 30 <input type="radio"/> 60
21	In Malaysia, the King	<input type="radio"/> can rewrite part of the constitution. <input type="radio"/> remove members of the two houses in Parliament from office. <input type="radio"/> can declare a law as unconstitutional. <input type="radio"/> assent to the bills passed by the Legislative Assembly into laws.
22	Three of these statements are facts and is one is an opinion. Which of the following an OPINION?	<input type="radio"/> Water pollution often comes from several Different sources. <input type="radio"/> Many countries contribute to the pollution of the environment. <input type="radio"/> Some countries offer to co-operate in order to diminish acid rain. <input type="radio"/> Actions by individual countries are the best way to solve environmental problems.
23	<div style="border: 1px solid black; padding: 10px; margin: 10px;"> <p><i>Dear Editor:</i> <i>Yesterday, I saw a sign saying that a games arcade is opening in the shopping mall. Arcades are not good places for young people to be. It stops them from doing their homework. Arcade owner don't care about kids.</i> <i>Sincerely yours,</i> <i>Concerned parent.</i></p> </div> <p>Which statement is a fact found in the letter?</p>	<input type="radio"/> An arcade is opening in the shopping mall. <input type="radio"/> Arcades are not good places for young people. <input type="radio"/> Arcade owners do not care about kids. <input type="radio"/> Arcades stop student from doing their homework.
24	House of Representative is considered the supreme legislative authority in Malaysia because its members	<input type="radio"/> pass the national budget. <input type="radio"/> discuss issues that are important. <input type="radio"/> are popularly elected through elections. <input type="radio"/> serve for a long term.
25	During the last general election on 21 March 2004, PAS (Islamic Party of Malaysia) is the only opposition party that has managed to win one state assembly in	<input type="radio"/> Kedah. <input type="radio"/> Pahang. <input type="radio"/> Kelantan. <input type="radio"/> Terengganu.
26	In terms of East Asia community building, Malaysia has been the strong advocate of	<input type="radio"/> ASEAN + 3 <input type="radio"/> ASEAN + CER <input type="radio"/> ASEAN + UNDP <input type="radio"/> ASEAN + ESCAP
27	Rule of Law (<i>Kedaulatan Undang-Undang</i>), the fourth principle of <i>Rukunegara</i> means	<input type="radio"/> Laws are made by people. <input type="radio"/> Laws maintain order in society. <input type="radio"/> Laws are assented to by the King. <input type="radio"/> Government and those who are governed are both bound by the law.
28	The highest policy making body in Malaysia is	<input type="radio"/> the King. <input type="radio"/> the Court. <input type="radio"/> the Cabinet. <input type="radio"/> the Parliament.

29	<p><i>"...shall be for ever a sovereign democratic and independent State founded upon the principles of liberty and justice and ever seeking the welfare and happiness of its people and the maintenance of a just peace among all nations".</i></p> <p>The above is an excerpt from</p>	<p>() Rukunegara. () Vision 2020. () Proclamation of Independence 1957. () the foreword of the Federal Constitution of Malaysia.</p>
30	<p>In a democratic country having many organizations for people to join is important because this provides</p>	<p>() many sources of taxes for the government. () opportunities to express different points of view. () a way for the government to tell people about new laws. () a group to defend members who are arrested.</p>

Section Two

Listed in this section are several types of action that you as a young person could take in the society. Again circle the number on the given scale that correspond to your level of involvement in each activity.

Access Information on Current Issues and Events

How often (on average) in a typical week do you...	Never	Sometimes only & Not Every Day	Once A Day	More Than Once Every Day
1. watch national / world news on TV ?	0	1	2	3
2. listen to national / world news on the radio ?	0	1	2	3
3. read national / world news on newspaper ?	0	1	2	3
4. read national / world news on the Internet ?	0	1	2	3

Communication with Others on Current Issues and Events

How often (on average) in a typical week do you discuss current issues in the community with ...	<i>Never</i>	<i>Sometimes only & Not Every Day</i>	<i>Once A Day</i>	<i>More Than Once Every Day</i>
1. your parents or other adult family members	0	1	2	3
2. teachers/lecturers	0	1	2	3
3. people of your own age (peers)	0	1	2	3

Leadership in Community Problem Solving

For the past one year , have you Ever played the following role in your home town or university ?	Never Done It		Have Done It Before			
	& Will Never Do It	BUT Might Do It	Seldom			Very Often
1. Created a plan to address a local problem/issue	0	1	2	3	4	5
2. Got other people to care about a local problem/issue	0	1	2	3	4	5
3. Organized and ran a meeting	0	1	2	3	4	5
4. Expressed your views about a local issue/problem in front of a group of people.	0	1	2	3	4	5
5. Identify individuals or groups who could help with a local problem/issue	0	1	2	3	4	5
6. Called someone on the phone that you had never met before to get their help with a problem/issue	0	1	2	3	4	5
7. Contacted an elected official about a local problem/issue	0	1	2	3	4	5
8. Organized a petition.	0	1	2	3	4	5

Volunteering

Have you ever <i>volunteered</i> with the following organizations or groups in the past one year ?	Never Done It		Have Done It Before			
	& Will Never Do It	BUT Might Do It	Seldom			Very Often
EV1. Religious group	0	1	2	3	4	5
EV2. Environmental organization	0	1	2	3	4	5
EV3. An organization for youth, children, or education	0	1	2	3	4	5
EV4. Any other group : _____ (describe the group)	0	1	2	3	4	5

Group Membership

For the past one year, what is your level of involvement (membership & participation in activities) in the following organization?	Not A Member	A Member & ...			
		<i>Never Participated</i>			Participated Very Often
1. Mosque/Church/Temple or other religious organization	0	1	2	3	4
2. Sport or recreational organization	0	1	2	3	4
3. Art, music or educational organization	0	1	2	3	4
4. Youth Organization	0	1	2	3	4
5. Environmental organization	0	1	2	3	4
6. Humanitarian or charitable organization	0	1	2	3	4
7. Consumer organization	0	1	2	3	4

Voter Registration

Have you...	No, I Haven't & I Would Never Register	No, I Haven't But I Might Register in the future	Yes, I Have Registered	I'm not 21 yet
registered in your election constituency?	0	1	2	9

Voting

Did you.....	No, I Didn't & I Would Never Vote	No, I Didn't But I Might in the future	Yes, I Have Voted But I Might Not Be Voting in Every Election	Yes, I Have Voted & Will Vote in Every Election	I am not 21 yet
vote in previous general elections/ by-elections	0	1	2	3	9
vote in the campus election for SRC	0	1	2	3	

Donate for Charity & Making Voice Heard

For the past one year, have you ever done the following?	Never Done It	
	& Will Never Do It	BUT Might Do It
1. Donated money for a charitable cause?	0	1
2. Donated blood?	0	1
3. Helped to raise money for a charitable cause?	0	1
4. Wrote an opinion letter to a local newspaper.	0	1
5. Contacted a radio, or TV talk show to express your opinion on an issue.	0	1
6. Contacted or visited someone in government who represents your community.	0	1
7. Express your view on current issues via web-blog	0	1

Have Done It Before			
BUT Seldom			Very Often
2	3	4	5
2	3	4	5
2	3	4	5
2	3	4	5
2	3	4	5
2	3	4	5
2	3	4	5

Section Three

In this section you will find statements on various topic of being a Malaysian citizen.

There are no right or wrong answers to these questions. You may agree with some of the statements and disagree with the others. Sometimes you will feel that you agree or disagree strongly, and sometimes you will feel less strongly.

Your answers will be **CONFIDENTIAL**. Your lecturers will not see them. Other students will not see them. Please be careful in reading the instructions and **be as honest as you**

Please read each statement, and circle the appropriate number on the scale that corresponds to the way you feel about the statement. (SD indicates ‘strongly disagree’ and SA indicates ‘strongly agree’)

Civic Self-Efficacy

To What extent does each of the following statement describe your motivation to make a difference in the society?

	SD			SA
1. I have the knowledge and I’m sure the system will respond to my effort,so I’m confident that I’ll be able to make a difference in the society..	1	2	3	4
2. I have the knowledge but I’m doubtful about the system’s responsiveness. However, I’ll still try to make a difference in the society.	1	2	3	4
3. I couldn’t be bothered about the situation in the community.	1	2	3	4
4. I’ll not be able to make a difference in the community even though I have the knowledge to do so; because I doubt the system will respond to my efforts.	1	2	3	4
5. I do not think I can do anything to make a difference in the community, because that demands knowledge and skills that are beyond my ability. Therefore, I’ll not waste my time and energy on that.	1	2	3	4
6. Even though I do not have much knowledge and skill, I’m still eager to try and make a difference in the community.	1	2	3	4

Spiritual Belief

To What extent does each of the following statement describe your belief in God?

	SD			SA
1. I do not believe in God/ a higher power.	1	2	3	4
2. While I have doubts, I feel that I do believe in God/ a higher power.	1	2	3	4
3. I find myself believing in God/ a higher power, some of the time, but not at other times.	1	2	3	4
4. I don’t know whether there is a God/ a higher power, and I don’t believe there is any way to find out.	1	2	3	4
5. I know God/a higher power really exists and I have no doubts about it	1	2	3	4

Support for Malaysian Products

	SD			SA
1. It's always better to buy imported products.	1	2	3	4
2. When a product is not manufactured in Malaysia, buying an imported one is justifiable.	1	2	3	4
3. A patriotic Malaysian citizen should only buy Malaysian products .	1	2	3	4
4. It does not matter where products are made or grown, people should buy whichever they wish.	1	2	3	4

Freedom of Expression as A Democratic Principle

What is your view about freedom of expression as a democratic principle?	SD			SA
1. Freedom of speech should be respected for all people, at all times.	1	2	3	4
2. Freedom of speech should only be respected for people who are enlightened and responsible about what they say.	1	2	3	4
3. Absolute freedom of speech should not be respected at all as it will only create dissension and unrest in society.	1	2	3	4
4. Speech or expression of opinion that might incite an audience to violence should be prohibited even in a democratic society.	1	2	3	4

Preferable System of Governance

The best system of governance for an institution is :	SD			SA
1. One leader who sits at the top decides what is best for all in the institution.	1	2	3	4
2. A number of best able and democratically selected representatives negotiate and decide by consensus , on what is best for all.	1	2	3	4
3. A number of best able and democratically selected representatives decide on what is best for all based on the decision of the majority .	1	2	3	4
4. All members should be involved directly in deciding what is best for all based on decisions of the majority.	1	2	3	4
5. All members should be involved directly in deciding what is best for all based on negotiation and consensus.	1	2	3	4
6. All forms of governance are unnecessary, oppressive, undesirable and should be abolished.	1	2	3	4

Spiritual Commitment

What is the importance of belief in God/ religion in your life?	SD			SA
1. I look to God for strength, support, and guidance in leading my everyday life.	1	2	3	4
2. Religion/God offers me comfort when sorrows and misfortune strike.	1	2	3	4
3. When I have decision to make in my everyday life, I always try to find out what my religion/God wants me to do.	1	2	3	4
4. Religious beliefs make for happier living for me.	1	2	3	4
5. Although I believe in my religion, I feel there are many more important things in my life.	1	2	3	4
6. It doesn't matter so much what I believe so long as I lead a moral life.	1	2	3	4

Malaysian Citizenship

To what extent do you agree with the following statements?	SD			SA
1. I will consider working and living permanently in other country, but WILL NEVER give up my Malaysian citizenship to take up a citizenship of another country.	1	2	3	4
2. Given an opportunity, I will take up a foreign citizenship, under all circumstances.	1	2	3	4
3. I'm willing to relinquish my Malaysian citizenship to get a foreign citizenship if that will give me a better living condition.	1	2	3	4
4. I'll forever be a Malaysian citizen, in time of prosperity as well as in time of crisis & I have no intention of leaving Malaysia even for a short visit to other country.	1	2	3	4
5. I will give up my Malaysian citizenship to get a foreign citizenship if there is impending instability and crisis in Malaysia.	1	2	3	4
6. I will consider going to other countries for a while to study, work or visit, but I will definitely come back to work and live permanently in Malaysia.	1	2	3	4
7. I'll forever be a Malaysian citizen, in time of prosperity as well as in time of crisis; but I'll consider visiting other country for less than 3 months.	1	2	3	4

Social Tolerance

Please read each statement and circle the appropriate number on the scale that correspond to the way you feel about the statement.

1. I **question** the following **social cultural differences** in society; I'm **not willing to** coexist with them in all contexts; there should be government policy to **isolate** them physically and socially.

	SD			SA
a. People of different ethnicity	1	2	3	4
b. People of different religion	1	2	3	4
c. People of different socio- economic status	1	2	3	4

2. I **understand** the following **social cultural differences** in society; I **accept them as they are**; I'm **comfortable to coexist** with them in all contexts; and I **respect** them:

	SD			SA
a. People of different ethnicity	1	2	3	4
b. People of different religion	1	2	3	4
c. People of different socio- economic status	1	2	3	4

3. I **question** the following **social cultural differences** in society; I'm **not willing to** coexist with them; They should **be assimilated** into my social culture.

	SD			SA
a. People of different ethnicity	1	2	3	4
b. People of different religion	1	2	3	4
c. People of different socio- economic status	1	2	3	4

4. I **understand** the following **social cultural differences** in society; I **accept them as they are**; I'm **willing to coexist with them** only in **formal contexts**, such as work; but not in private and more intimate relationship.

	SD			SA
a. People of different ethnicity	1	2	3	4
b. People of different religion	1	2	3	4
c. People of different socio- economic status	1	2	3	4

5. I **understand** the following **social cultural differences** in society; I **accept them as they are**; I'm **willing to coexist with them** in all contexts; but I'll **maintain a certain distance** from them.

	SD			SA
a. People of different ethnicity	1	2	3	4
b. People of different religion	1	2	3	4
c. People of different socio- economic status	1	2	3	4

6. I **question** the following **social cultural differences** in society; I'm **not willing to coexist with them**; **unless required by regulations/ law**.

	SD			SA
a. People of different ethnicity	1	2	3	4
b. People of different religion	1	2	3	4
c. People of different socio- economic status	1	2	3	4

Feelings As A Malaysian Citizen

1.

I Feel Very Much Like An Outsider in Malaysia			I Feel Very Much A Part of Malaysia
1	2	3	4

2.

I'm Very Ashamed To Be A Malaysian			I'm Very Proud of Being A Malaysian
1	2	3	4

3.

Being a Malaysian is A Very Pleasant Experience For Me			Being a Malaysian Is A Very Unpleasant Experience For Me
1	2	3	4

4.

My future Is Very Secure In Malaysia			My future is Very In- Secure in Malaysia
1	2	3	4

5.

I Love Malaysia Very Much			I Do Not Like Malaysia
1	2	3	4

Trust Towards People Around You

How much do you trust them?	No Trust At All			Complete Trust
1. Your family members	1	2	3	4
2. Your neighbourhood	1	2	3	4
3. Your friends in school	1	2	3	4
4. People of another religion	1	2	3	4
5. People of another ethnic group	1	2	3	4
6. People of different social-economic status	1	2	3	4
7. Migrants from other countries	1	2	3	4

Confidence Towards Social Institution

How much confidence do you have in each the following organizations?	No confidence at all			Very Confident
1. The Religious Organization	1	2	3	4
2. The armed forces	1	2	3	4
3. The press	1	2	3	4
4. Television	1	2	3	4
5. The police	1	2	3	4
6. The courts	1	2	3	4
7. The government	1	2	3	4
8. Political parties	1	2	3	4
9. Parliament	1	2	3	4
10. The Civil service	1	2	3	4
11. Environmental organizations	1	2	3	4
12. Charitable organizations	1	2	3	4

Constructive Patriotism

How would you rate the following characteristics of people, using the scale given?

1. People who *couldn't be bothered about* the following aspects of governance in Malaysia:

	Not A Good Citizen At All			Very Much A Good Citizen
a. The Constitution of Malaysia	1	2	3	4
b. The laws	1	2	3	4
c. National Education Policies	1	2	3	4
d. Foreign Policies	1	2	3	4

2. People who *do not question the shortcomings* in the following aspects of governance in Malaysia *due to fear of retaliation*.

	Not A Good Citizen At All			Very Much A Good Citizen
a. The Constitution of Malaysia.	1	2	3	4
b. The laws.	1	2	3	4
c. National Education Policies	1	2	3	4
d. Foreign Policies	1	2	3	4

3. People who *do not question the shortcomings* in the following aspects of governance in Malaysia **because they love Malaysia**:

	Not A Good Citizen At All			Very Much A Good Citizen
a. The Constitution of Malaysia.	1	2	3	4
b. The laws.	1	2	3	4
c. National Education Policies	1	2	3	4
d. Foreign Policies	1	2	3	4

4. People who *question the shortcomings* in the following aspects of governance in Malaysia, *but will compromise and accept them in the interests of the country*:

	Not A Good Citizen At All			Very Much A Good Citizen
a. The Constitution of Malaysia	1	2	3	4
b. The laws	1	2	3	4
c. National Education Policies	1	2	3	4
d. Foreign Policies	1	2	3	4

5. People who *question the shortcomings* in the following aspects of governance in Malaysia, but take *no action to change* them:

	Not A Good Citizen At All			Very Much A Good Citizen
a. The Constitution of Malaysia.	1	2	3	4
b. The laws.	1	2	3	4
c. National Education Policies	1	2	3	4
d. Foreign Policies	1	2	3	4

6. People who *question the shortcomings* in the following aspects of governance in Malaysia, and *work proactively to change* them:

	Not A Good Citizen At All			Very Much A Good Citizen
a. The Constitution of Malaysia.	1	2	3	4
b. The laws.	1	2	3	4
c. National Education Policies	1	2	3	4
d. Foreign Policies	1	2	3	4

Section Four

This section will be on information about yourself. Answers to these questions help in interpreting the answers you give in other parts of this booklet.

Your answers will be CONFIDENTIAL. Your lecturers will not see them. Other students will not see them. Please be careful in reading the instructions and answer the questions honestly.

1. Age

2. Gender

Male	1
Female	2

3. Ethnic Group

Malay	1
Chinese	2
Indian	3
Others (please specify)	4

4. Religion

Islam	1
Buddhist	2
Hindu	3
Christian	4
Other religion (please specify) _____	5

5. Home State

Johore	1
Melaka	2
Negeri Sembilan	3
Selangor	4
Pahang	5
Perak	6
Kelantan	7
Terengganu	8

Kedah	9
Perlis	10
Penang	11
Sabah	12
Sarawak	13
Kuala Lumpur	14
Labuan	15

6. How do you classify your home town?

Village	1
Small Town	2
Big Town / City	3
Capital City	4

7. Highest Academic Qualification of Your Parents/Guardians (circle the appropriate number)

Academic Qualification	Father	Mother
Did not complete primary school	1	1
Completed primary school only	2	2
Completed part of secondary school only	3	3
Completed secondary school (Form 5) only	4	4
Completed a certificate/diploma at a college only	5	5
Completed a bachelor's degree at a university or college only	6	6
Completed a Master's degree at a university or college only	7	7
Completed a Doctoral degree at a university or college	8	8
I don't know	9	9

8. Which category of secondary school were you from?

MRSM(MARA Junior Science College)	1
Boarding School	2
Religious School	3
Private School	4
Normal Day School	5
Others (please specify) _____	6

9. Current Program of Study (e.g. B.Ed, B.Ec, BBA...)

10. Faculty

Economy (FE)	1
Banking & Finance (FWB)	2
Communication & Modern Languages(FKBM)	3
Tourism Management, Hospitality & Environment (FPPHAS)	4
International Studies (FPA)	5
Human & Social Development (FPSM)	6

Public Management and Law(FPAU)	7
Business Management (FPP)	8
Accounting (FPK)	9
Cognitive Sciences and ducation(FSKP)	10
Quantitative Sciences (FSK)	11
Technology Management (FPT)	12
Information Technology (FTM)	13

11. Your stage of study in this university (Circle the appropriate number)

1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	>10	Semester
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12. Your current Cumulative Grade Point Average (CGPA)

*****If you're in semester one now, please write down your GPA/CGPA of your previous study (results of STPM/Matriculation Program/ Polytechnic)**

13. In general, how many percent of your lecturers/teachers have **brought the students' attention to national / international issues in class, in the past 12 months?**

None of them	0
< 25% of them	1
Between 25% to 50% of them	2
Between 50% to 75% of them	3
More than 75% of them	4
All of them	5

14. Would you say that your **interest in politics and national issues has increased as a result of the courses/subjects that you have enrolled in the past one year?**

Not much at all			A great deal
1	2	3	4

15. How many hours a week (on average) do you take part in co-curricular activities in the university/school for the past one year?

() Hours per week

16. Are you holding any of the student leadership post on campus/ school in the past one year?
Please tick in the appropriate cell.

Student Representative Council	
Student Development Committee for Residential College(JPPK)	
uniformed bodies	
Other co-curricular activities on campus/in school	

17. Your Value Orientation

How much is this person like you?	<i>Very much like me</i>			<i>Not like me at all</i>
1 Thinking up new ideas and being creative is important to him. He likes to do things in his own original way.	1	2	3	4
2 It is important to him to be rich. He wants to have a lot of money and expensive things.	1	2	3	4
3 He thinks it is important that every person in the world should be treated equally. He believes everyone should have equal opportunities in life.	1	2	3	4
4 It's important to him to show his abilities. He wants people to admire what he does.	1	2	3	4
5 It is important to him to live in secure surroundings. He avoids anything that might endanger his safety.	1	2	3	4
6 He likes surprises and is always looking for new things to do. He thinks it is important to do lots of different things in life.	1	2	3	4
7 He believes that people should do what they are told. He thinks people should follow rules at all times, even when no-one is watching.	1	2	3	4
8 It is important to him to listen to people who are different from him. Even when he disagrees with them, he still wants to understand them.	1	2	3	4
9 It is important to him to be humble and modest. He tries not to draw attention to himself.	1	2	3	4
10 Having a good time is important to him. He likes to "spoil" himself.	1	2	3	4
11 It is important to him to make his own decisions about what he does. He likes to be free and not depend on others.	1	2	3	4
12 It's very important to him to help the people around him. He wants to care for their well-being.	1	2	3	4
13 Being very successful is important to him. He hopes people will recognise his achievements.	1	2	3	4
14 It is important to him that the government ensures his safety against all threats. He wants the state to be strong so it can defend its citizens.	1	2	3	4
15 He looks for adventures and likes to take risks. He wants to have an exciting life.	1	2	3	4
16 It is important to him always to behave properly. He wants to avoid doing anything people would say is wrong.	1	2	3	4
17 It is important to him to get respect from others. He wants people to do what he says.	1	2	3	4
18 It is important to him to be loyal to his friends. He wants to devote himself to people close to him.	1	2	3	4
19 He strongly believes that people should care for nature. Looking after the environment is important to him.	1	2	3	4
20 Tradition is important to him. He tries to follow the customs handed down by his religion or his family.	1	2	3	4
21 He seeks every chance he can to have fun. It is important to him to do things that give him pleasure.	1	2	3	4

Thank You for Completing This Survey!

Survey Questionnaires: Main Study (Malay Version)

Kajian Perkembangan Sivik Mahasiswa-Mahasiswi Universiti-Universiti Awam Di Malaysia

Saudara-Saudari Yang Disayangi Sekalian,

Terlebih dahulu tahniah diucapkan kepada saudara-saudari sekalian kerana terpilih untuk menyertai kajian ini.

Kajian ini merupakan komponen utama syarat pengijazahan Doktor Falsafah (PhD) saya di Murdoch University, Perth, Australia. Selain itu sebagai pensyarah Universiti Utara Malaysia, kajian ini sebenarnya mendukung matlamat serampang dua mata. Objektif utama adalah untuk menguji kesahan dan kebolehpercayaan instrumen pengukuran perkembangan sivik yang dibina khusus dengan mengambil kira ciri-ciri sosio-budaya Malaysia. Adalah juga menjadi harapan saya agar usaha ini akan merintis jalan ke arah satu tradisi kajian jangka panjang yang berterusan (*longitudinal*) di universiti-universiti awam dan swasta di Malaysia, khususnya di UUM, untuk memantau dan memperoleh input yang bermakna bagi perancangan dasar dan halatuju institusi pengajian tinggi di Malaysia, selaras dengan dasar belia negara.

Justeru, saya ingin merayu kepada saudara-saudari agar memberi respons yang sejujur mungkin kepada semua item dalam *booklet* ini. Anggaplah ini satu peluang untuk saudara-saudari membuat refleksi sendiri tentang hak dan tanggungjawab saudara-saudari sebagai warganegara Malaysia.

Semoga dengan kerjasama ikhlas saudara-saudari, data yang bernas dan benar dapat diperoleh bagi analisis yang menyeluruh.

Segala maklumat yang saudara-saudari berikan dalam *booklet* ini adalah dijamin SULIT.

Jutaan terima kasih daripada saya kepada saudara-saudari sekalian kerana sudi menyertai kajian ini.


ILMU BUDI BAKTI

Yang benar,

Tor Geok Hwa
School of Education
Murdoch University
South Street, Murdoch University
Western Australia 6150

BAHAGIAN SATU

Bahagian ini terdiri daripada 30 soalan pengetahuan am kenegaraan, yang diikuti oleh 4 pilihan jawapan. Sila tandakan ✓ dalam kurungan di hadapan **jawapan yang anda rasa paling tepat** bagi setiap *soalan*.

1.	Menteri Luar Negeri Malaysia sekarang ialah	<input type="checkbox"/> Abdullah Bin Haji Ahmad Badawi. <input type="checkbox"/> Syed hamid Bin Syed Jaafar Albar. <input type="checkbox"/> Abdul Hadi Awang. <input type="checkbox"/> Mohd Shafie Bin Haji Apdal.
2.	Dalam sistem demokrasi, corak aliran kuasa adalah secara	<input type="checkbox"/> mendatar – sesama rakyat. <input type="checkbox"/> bawah ke atas – daripada rakyat kepada pentadbir. <input type="checkbox"/> atas ke bawah – daripada pentadbir kepada rakyat. <input type="checkbox"/> dua hala – daripada rakyat kepada pentadbir dan juga daripada pentadbir kepada rakyat.
3.	DEB (Dasar Ekonomi Baru) diperkenalkan oleh kerajaan Malaysia dari 1971 hingga 1990 untuk	<input type="checkbox"/> menarik pelaburan asing. <input type="checkbox"/> mencapai perpaduan nasional. <input type="checkbox"/> memesatkan proses urbanisasi. <input type="checkbox"/> mencapai status negara perindustrian.
4.	Tiga cabang dalam kerajaan persekutuan di Malaysia ialah	<input type="checkbox"/> tempatan, negeri, dan persekutuan. <input type="checkbox"/> legislatif, eksekutif, dan kehakiman. <input type="checkbox"/> negeri, kebangsaan, dan antarabangsa. <input type="checkbox"/> pembangkang, Barisan Nasional dan calon bebas.
5.	Untuk membentuk masyarakat bermoral dan beretika, dengan nilai keagamaan dan kerohanian yang utuh, dan ditunjangi oleh budi pekerti luhur, pada tahun 2004 kerajaan Malaysia telah melancarkan	<input type="checkbox"/> ISO 9000. <input type="checkbox"/> Etika Kerja. <input type="checkbox"/> Piagam Pelanggan. <input type="checkbox"/> Pelan Integriti Nasional.
6.	Mahkamah Syariah TIDAK berkuasa ke atas _____ yang melibatkan umat Islam.	<input type="checkbox"/> kes-kes bunuh. <input type="checkbox"/> pembayaran zakat. <input type="checkbox"/> perkahwinan dan perceraian. <input type="checkbox"/> perbalahan tentang harta pusaka.
7.	Di Malaysia, bangunan ini melambangkan 	<input type="checkbox"/> kuasa autonomi. <input type="checkbox"/> sistem demokrasi <input type="checkbox"/> kemakmuran ekonomi. <input type="checkbox"/> kedaulatan kebangsaan

8	Untuk meningkatkan kualiti modal insan dan menjamin pertumbuhan ekonomi jangka panjang, dalam Rancangan Malaysia Ke-9 peruntukan terbesar diberi kepada sektor	<input type="checkbox"/> pengangkutan awam. <input type="checkbox"/> pendidikan dan latihan. <input type="checkbox"/> tenaga dan kemudahan awam. <input type="checkbox"/> perdagangan dan perindustrian
9	Darurat telah diisytiharkan di Tanah Melayu selama 12 tahun dari 18 Jun 1948 hingga 31 Julai 1960 , sebagai akibat	<input type="checkbox"/> Konfrontasi Indonesia. <input type="checkbox"/> pendudukan Jepun semasa Perang Dunia II. <input type="checkbox"/> perbalahan dan konflik antara kumpulan etnik. <input type="checkbox"/> kebangkitan & keganasan Parti Komunis Malaya.
10	Orang awam boleh melaporkan salah tadbir, salahguna kuasa dan penyelewengan dalam perkhidmatan awam di Malaysia melalui	<input type="checkbox"/> Jabatan Audit Negara. <input type="checkbox"/> Biro Pengaduan Awam. <input type="checkbox"/> Persatuan-Persatuan Pengguna. <input type="checkbox"/> Unit Pemodenan Tadbiran dan Perancangan Pengurusan Malaysia.
11	Warna biru tua di penjuru atas sebelah kiri pada bendera Malaysia melambangkan	<input type="checkbox"/> keberanian. <input type="checkbox"/> Islam sebagai agama rasmi. <input type="checkbox"/> kesamaan taraf negeri-negeri dalam persekutuan. <input type="checkbox"/> perpaduan dan kesentosaan antara kumpulan etnik.
12	Dalam negara demokrasi, kadang-kadang kerajaan mengadakan pungutan suara/referendum untuk	<input type="checkbox"/> memilih pemimpin politik. <input type="checkbox"/> mengukuhkan kedudukan parti politik. <input type="checkbox"/> meminimumkan pengaruh suratkhbar dan media. <input type="checkbox"/> melibatkan rakyat secara langsung dalam membuat keputusan.
13	Malaysia sekarang berada pada tahap Perancangan Jangka Panjang yang dinamakan	<input type="checkbox"/> Dasar Ekonomi Baru. <input type="checkbox"/> Dasar Pembangunan Sosial. <input type="checkbox"/> Dasar Pembangunan Wawasan. <input type="checkbox"/> Dasar Pembangunan Kebangsaan.
14	Prinsip pembahagian kuasa seperti yang termaktub dalam Perlembagaan Malaysia adalah penting untuk	<input type="checkbox"/> meningkatkan tahap pengkhususan kerja. <input type="checkbox"/> meningkatkan kompetensi kerja dan kemahiran. <input type="checkbox"/> mengelakkan pemusatan kuasa dalam mana-mana cabang kerajaan. <input type="checkbox"/> mengimbangi kuasa dan kepentingan di kalangan ahli-ahli politik.
15	Seorang wanita yang mempunyai seorang anak kecil, memohon satu pekerjaan. Diskriminasi berlaku jika beliau tidak diberi pekerjaan itu atas sebab	<input type="checkbox"/> beliau seorang ibu. <input type="checkbox"/> beliau meminta gaji yang tinggi. <input type="checkbox"/> beliau hanya mahir dalam satu bahasa. <input type="checkbox"/> beliau tidak mempunyai pengalaman bekerja.

16	Hakim-hakim mahkamah tinggi yang dilantik diberi taraf perjawatan tetap untuk	<input type="checkbox"/> melindungi keinginan majoriti rakyat.
		<input type="checkbox"/> menjamin agar kerajaan dapat mengekalkan kuasa.
		<input type="checkbox"/> menarik orang yang berpengalaman kepada jawatan tersebut.
		<input type="checkbox"/> memastikan kuasa kehakiman bebas daripada kuasa legislatif dan kuasa eksekutif.
17	Sekiranya sebuah syarikat penerbitan yang besar membeli banyak penerbit suratkhbar yang lebih kecil di sesebuah negara, kesannnya ialah	<input type="checkbox"/> kurang kepelbagaian pendapat yang dipaparkan.
		<input type="checkbox"/> harga suratkhbar-suratkhabar tersebut akan turun.
		<input type="checkbox"/> pengurangan jumlah iklan dalam suratkhbar tersebut.
		<input type="checkbox"/> penapisan kerajaan ke atas berita-berita yang disiarkan.
18	Lima anggota tetap dalam Majlis Keselamatan Bangsa-Bangsa Bersatu ialah	<input type="checkbox"/> India, China, Amerika, Jerman, dan Jepun.
		<input type="checkbox"/> Perancis, Jerman, Britain, Amerika dan China.
		<input type="checkbox"/> Rusia, Jepun, India, Amerika dan Britain.
		<input type="checkbox"/> China, Rusia, Perancis, Amerika, dan Britain.
19	Prinsip demokrasi yang termaktub dalam perkara 75 Perlembagaan Malaysia adalah tentang ketinggian (supremacy)	<input type="checkbox"/> Kabinet.
		<input type="checkbox"/> Parlimen.
		<input type="checkbox"/> Perlembagaan.
		<input type="checkbox"/> DYMM Yang DiPertuan Agung.
20	Menurut perkara 32 Akta Kesalahan Pilihanraya 1954, petisyen pilihan raya mestilah dikemukakan kepada Mahkamah Tinggi dalam masa _____ hari selepas tarikh keputusan pilihan raya disiarkan dalam Warta.	<input type="checkbox"/> 14
		<input type="checkbox"/> 21
		<input type="checkbox"/> 30
		<input type="checkbox"/> 60
21	Menurut Perlembagaan Persekutuan Malaysia, DYMM Yang Dipertuan Agong mempunyai kuasa untuk	<input type="checkbox"/> menulis semula sebahagian daripada perlembagaan.
		<input type="checkbox"/> memecat ahli-ahli Dewan Rakyat dan Dewan Senat.
		<input type="checkbox"/> mengisytiharkan sesuatu rang undang-undang tidak sah dari segi perlembagaan
		<input type="checkbox"/> memperkenan akta-akta yang diluluskan dalam Parlimen, untuk diwartakan sebagai undang-undang.
22	Tiga daripada pernyataan berikut merupakan fakta , dan satu ialah pendapat . Pernyataan yang merupakan PENDAPAT ialah	<input type="checkbox"/> Pencemaran air lazimnya berpunca daripada beberapa sumber yang berbeza.
		<input type="checkbox"/> Banyak negara menyumbang kepada pencemaran alam sekitar.
		<input type="checkbox"/> Beberapa negara tampil untuk bekerjasama dalam membendung kejadian hujan asid.
		<input type="checkbox"/> Tindakan masing-masing oleh setiap negara merupakan cara terbaik untuk menyelesaikan masalah alam sekitar.

23	<p><i>Editor Yang Dihormati:</i> <i>Saya ternampak papan tanda yang menyatakan bahawa satu pusat hiburan akan dibuka di pusat beli belah. Pusat hiburan bukanlah tempat yang baik untuk budak-budak. Pusat hiburan menjejaskan masa mengulang kaji budak-budak. Pemilik pusat hiburan tidak memikirkan kebajikan budak-budak.</i></p> <p style="text-align: right;"><i>Ibu risau</i></p> <p>Penyataan yang merupakan FAKTA dalam petikan di atas ialah</p>	<input type="checkbox"/> Satu pusat hiburan akan dibuka di pusat beli belah.
		<input type="checkbox"/> Pusat hiburan bukan tempat yang baik untuk budak-budak.
		<input type="checkbox"/> Pemilik pusat hiburan tidak memikirkan kebajikan budak-budak.
		<input type="checkbox"/> Pusat hiburan menjejaskan masa mengulang kaji pelajaran budak-budak.
24	Dewan Rakyat merupakan kuasa legislatif tertinggi di Malaysia kerana ahli-ahlinya	<input type="checkbox"/> meluluskan belanjawan negara.
		<input type="checkbox"/> membincangkan isu-isu yang penting.
		<input type="checkbox"/> dipilih oleh rakyat melalui pilihanraya.
		<input type="checkbox"/> berkhidmat untuk tempoh yang panjang.
25	Dalam pilihanraya yang lepas pada 21 March 2004, PAS (Parti Islam Malaysia) berjaya menguasai satu Majlis Perundangan Negeri, iaitu di	<input type="checkbox"/> Kedah.
		<input type="checkbox"/> Pahang.
		<input type="checkbox"/> Kelantan.
		<input type="checkbox"/> Terengganu.
26	Dalam usaha membina komuniti Asia Timur, Malaysia merupakan pencadang utama bagi penubuhan	<input type="checkbox"/> ASEAN+3.
		<input type="checkbox"/> ASEAN+ CER.
		<input type="checkbox"/> ASEAN+ UNDP.
		<input type="checkbox"/> ASEAN + ESCAP.
27	Prinsip yang KEEMPAT Rukunegara, KEDAULATAN UNDANG-UNDANG membawa maksud	<input type="checkbox"/> undang-undang dibuat oleh rakyat.
		<input type="checkbox"/> undang-undang mengekalkan ketertiban dalam masyarakat.
		<input type="checkbox"/> undang-undang adalah diperkenan oleh DYMM Yang Dipertuan Agong.
		<input type="checkbox"/> Pemerintah dan orang yang diperintah sama-sama tertakluk kepada undang-undang.
28	Badan pembuat dasar yang TERTINGGI di Malaysia ialah	<input type="checkbox"/> Kabinet.
		<input type="checkbox"/> Parlimen.
		<input type="checkbox"/> Mahkamah.
		<input type="checkbox"/> DYMM Yang DiPertuan Agung.
29	<p><i>"...Persekutuan Tanah Melayu ...dengan limpah Allah SWT akan kekal menjadi sebuah negara demokrasi yang merdeka dan berdaulat serta berdasarkan kepada kebebasan dan keadilan dan sentiasa menjaga dan mengutamakan kesejahteraan dan kesentosaan rakyat dan mengekalkan keamanan di antara segala bangsa".</i></p>	<input type="checkbox"/> Rukunegara.
		<input type="checkbox"/> Wawasan 2020.
		<input type="checkbox"/> Perisytiharan Kemerdekaan 1957.
		<input type="checkbox"/> Mukadimah Perlembagaan untuk Persekutuan Malaysia.

	Petikan di atas adalah sebahagian daripada	
30	Dalam negara yang mengamalkan prinsip demokrasi, menubuhkan persatuan yang banyak untuk disertai oleh rakyat adalah penting untuk	() memberi sumber cukai yang banyak untuk kerajaan.
		() memberi peluang kepada rakyat untuk mengemukakan pendapat yang berbeza.
		() menjadi saluran untuk kerajaan memaklumkan undang –undang baru kepada rakyat.
		() bertindak secara kolektif demi mempertahankan orang yang ditahan .

BAHAGIAN DUA

Bahagian ini adalah berhubung dengan perlakuan yang boleh anda lakukan sebagai pemuda dan pemudi dalam masyarakat.

Anda diminta menjawab dengan jujur. Bulatkan satu nombor pada skala yang diberi yang menggambarkan tahap penglibatan anda untuk setiap aktiviti atau perlakuan.

Memperoleh Maklumat Hal-Ehwal Semasa

Berapa hari dalam seminggu (secara purata) anda...	Tak Pernah	Kadang-Kala (Tidak Setiap Hari)	Sekali Setiap Hari	Lebih Sekali Sehari
1. Menonton Berita Dalam/Luar Negeri di TV ?	0	1	2	3
2. Mendengar Berita Dalam/Luar Negeri di Radio ?	0	1	2	3
3. Membaca Berita Dalam/Luar Negeri dalam akhbar	0	1	2	3
4. Membaca Berita Dalam/Luar Negeri Melalui internet?	0	1	2	3

Perbincangan Tentang Isu Semasa

Berapa hari dalam seminggu (purata) anda berbincang tentang isu semasa dengan.....	Tak Pernah	Kadang-Kala (Tidak Setiap Hari)	Sekali Setiap Hari	Lebih Sekali Sehari
1. Ibu / Bapa / Ahli keluarga	0	1	2	3
2. Guru/Pensyarah	0	1	2	3
3. Rakan Sebaya	0	1	2	3

Kepimpinan Dalam Masyarakat

Dalam setahun yang lepas, pernahkan anda melakukan perkara berikut dalam kampus / masyarakat tempat tinggal anda?	Tak Pernah...	
	& Tak Akan Buat	Tapi Akan Cuba Buat
1. Menyediakan rancangan untuk menangani sesuatu masalah/ isu	0	1
2. Cuba menarik perhatian orang lain terhadap sesuatu masalah / isu.	0	1
3. Memanggil dan mengendalikan mesyuarat.	0	1
4. Mengemukakan pendapat di hadapan sekumpulan orang	0	1
5. Mengenal pasti pihak yang dapat membantu menyelesaikan masalah	0	1
6. Menganjurkan suatu petisyen	0	1
7. Menghubungi wakil pelajar / rakyat untuk memaklumkan isu/ masalah setempat	0	1
8. Menghubungi orang yang tidak dikenali melalui telefon untuk mendapatkan bantuan menangani masalah setempat	0	1

Pernah ...			
Tapi Sangat Jarang Buat			& Sangat Kerap Buat
2	3	4	5
2	3	4	5
2	3	4	5
2	3	4	5
2	3	4	5
2	3	4	5
2	3	4	5
2	3	4	5

Penglibatan Dalam Aktiviti Sukarela

Dalam setahun yang lepas, pernahkan anda membuat kerja sukarela di bawah anjuran pertubuhan berikut?	Tak Pernah	
	& Tak Akan Buat	Tapi Akan Cuba Buat
1. Pertubuhan Agama	0	1
2. Pertubuhan Alam Sekitar	0	1
3. Pertubuhan kebajikan	0	1
4. Pertubuhan Lain (Sila nyatakan)-----	0	1

Pernah ...			
Sangat Jarang Buat			Sangat Kerap Buat
2	3	4	5
2	3	4	5
2	3	4	5
2	3	4	5

Keahlian & Penglibatan Dalam Persatuan

Sejauhmanakah keahlian dan penglibatan anda dalam pertubuhan berikut, dalam setahun yang lepas ?	Saya Bukan Ahli	Saya Ahli			
		Tapi Sangat Jarang Sertai Aktiviti-nya			& Sangat Kerap Sertai Aktiviti-nya
1. Masjid/ Gereja / Tokong/ Pertubuhan Agama	0	1	2	3	4
2. Pertubuhan Sukan/Rekreasi	0	1	2	3	4
3. Pertubuhan Kesenian, Muzik / Pendidikan	0	1	2	3	4
4. Pertubuhan Pemuda	0	1	2	3	4
5. Pertubuhan Alam Sekitar	0	1	2	3	4
7. Pertubuhan Kebajikan	0	1	2	3	4
8. Pertubuhan Pengguna	0	1	2	3	4

Pendaftaran Sebagai Pengundi

Sudahkah Anda	Saya Belum Mendaftar & Tidak Bercadang Untuk Mendaftar	Saya Belum Mendaftar & Akan Mendaftar Pada Masa Akan Datang	Saya Telah Mendaftar Sebagai Pengundi	Saya Belum Mencapai Umur 21 Tahun
Mendaftar sebagai pengundi di kawasan pilihanraya anda?	0	1	2	9

Mengundi Dalam Pilihanraya

Adakah Anda...	Tidak. & Saya Tidak Akan Mengundi Pada Masa Akan Datang	Tidak. Tapi Saya Akan Mengundi Pada Masa Akan Datang	Ya. Tapi Saya Mungkin Tidak Mengundi Dalam Setiap Pilihanraya	Ya. & Saya Pasti Akan Mengundi Dalam Setiap Pilihanraya
Keluar Mengundi dalam pilihanraya Kebangsaan / kecil yang lepas?	0	1	2	3
Keluar mengundi dalam pilihanraya MPP dalam kampus?	0	1	2	3

**Saya
Belum
Mencapai
Umur 21
Tahun**

9

Menderma & Menyuarakan Pendapat Tentang Isu Semasa

	Tak Pernah		Pernah			
Dalam setahun yang lepas, pernahkan anda	& Tak Akan Buat	Tapi Akan Cuba Buat	Tapi Sangat Jarang Buat			& Sangat Kerap Buat
1. menderma wang untuk Kebajikan?	0	1	2	3	4	5
2. menderma darah?	0	1	2	3	4	5
3. menganjurkan operasi kutip derma untuk kebajikan?	0	1	2	3	4	5
4. Menulis surat kepada pihak Akhbar tentang sesuatu isu?	0	1	2	3	4	5
5. Menghubungi stesen Radio/ TV untuk berbicara tentang sesuatu isu?	0	1	2	3	4	5
6. Menghubungi/ mengunjung pejabat wakil rakyat / wakil pelajar ?	0	1	2	3	4	5
7. Menyuarakan pandangan tentang isu semasa melalui web- blog?	0	1	2	3	4	5

BAHAGIAN TIGA

Dalam bahagian ini pernyataan-pernyataan berhubung dengan pelbagai aspek kehidupan sebagai rakyat Malaysia akan dikemukakan.

Tiada jawapan yang betul mahupun salah bagi soalan-soalan di bahagian ini. Anda mungkin bersetuju dengan pernyataan tertentu dan tidak bersetuju dengan pernyataan lain. Kadang-kala anda mungkin **sangat bersetuju (SB)-4** atau **sangat tidak bersetuju (STB)-1**, dan ada kalanya tahap persetujuan / ketidaksetujuan anda kurang kuat (bulatkan 3 atau 2).

Jawaban yang anda berikan adalah SULIT. Pensyarah anda tidak akan membacanya. Rakan anda juga tidak akan membacanya. Sila baca setiap arahan yang diberi dengan teliti dan cuba **memberi respons dengan sejujur yang mungkin**.

Sejauhmanakah pernyataan berikut menggambarkan keyakinan diri dan motivasi anda untuk menyumbang kepada masyarakat?

	STB			SB
1. Dengan pengetahuan & kemahiran saya, serta sistem masyarakat yang responsif, saya yakin bahawa saya dapat melakukan sesuatu untuk kesejahteraan masyarakat.	1	2	3	4
2. Saya mempunyai pengetahuan dan kemahiran, cuma saya tidak pasti sama ada sistem yang ada akan menerima usaha saya, walau bagaimanapun, saya tetap akan mencuba untuk meningkatkan kesejahteraan masyarakat.	1	2	3	4
3. Saya tidak mengambil kisah tentang keadaan masyarakat di sekeliling saya.	1	2	3	4
4. Saya tidak akan dapat menyumbang terhadap kesejahteraan masyarakat, walaupun saya mempunyai pengetahuan dan kemahiran, kerana sistem yang ada tidak akan menyambut baik usaha daripada insan kerdil seperti saya.	1	2	3	4
5. Saya tidak mempunyai pengetahuan dan kemahiran untuk menyumbang ke arah kesejahteraan masyarakat, justeru saya tidak akan mensia-siakan masa dan tenaga saya untuk mencuba.	1	2	3	4
6. Walaupun saya mungkin kurang dari segi pengetahuan dan kemahiran, namun saya tetap akan berusaha sedaya yang mampu untuk menyumbang ke arah kesejahteraan masyarakat.	1	2	3	4

Kepercayaan Kepada Tuhan

Sejauhmanakah pernyataan berikut menggambarkan kepercayaan anda kepada Tuhan ?	STB			SB
1. Saya tidak percaya kepada Tuhan / suatu Kuasa Tertinggi.	1	2	3	4
2. Walaupun mempunyai keraguan, saya memang percaya kepada Tuhan / suatu kuasa tertinggi.	1	2	3	4
3. Saya kadang-kala percaya kepada Tuhan/ suatu Kuasa Tertinggi, kadang-kala tidak.	1	2	3	4
4. Saya tidak tahu samada Tuhan/ suatu Kuasa Tertinggi wujud, dan saya rasa tiada cara untuk mendapat kepastian tentangnya.	1	2	3	4
5. Saya tahu bahawa Tuhan/ suatu kuasa tertinggi benar-benar wujud, saya tidak pernah meragui hakikat ini.	1	2	3	4

Membeli Barangan Buatan Malaysia

Apakah pendapat anda?	STB			SB
1. Adalah lebih baik membeli barang import.	1	2	3	4
2. Jika sesuatu barang tidak dikeluarkan di Malaysia, membeli barang import adalah wajar.	1	2	3	4
3. Rakyat Malaysia yang patriotik patut hanya membeli barang buatan Malaysia.	1	2	3	4
4. Pengguna harus membeli apa saja yang mereka suka, tanpa mengambil kira di mana barang itu dikeluarkan.	1	2	3	4

Sistem Pentadbiran Organisasi

Sistem pentadbiran organisasi yang terbaik ialah:	STB			SB
1. Seorang pemimpin tertinggi membuat keputusan tentang apa yang terbaik untuk semua dalam organisasi.	1	2	3	4
2. Sebilangan perwakilan yang berkaliber dipilih secara demokratik untuk berunding dan mencapai kata sepakat tentang apa yang terbaik untuk semua.	1	2	3	4
3. Sebilangan perwakilan yang berkaliber dipilih secara demokratik untuk menentukan apa yang terbaik untuk semua, berdasarkan suara majoriti.	1	2	3	4
4. Semua anggota dalam organisasi perlu dilibatkan dalam menentukan apa yang terbaik untuk semua, berdasarkan suara majoriti.	1	2	3	4
5. Semua anggota dalam organisasi perlu dilibatkan dalam perundingan untuk mencapai kata sepakat tentang apa yang terbaik untuk semua.	1	2	3	4
6. Semua bentuk pentadbiran bersifat penindasan, tidak diingini, tidak diperlukan dan perlu dimansuhkan.	1	2	3	4

Hak Kebebasan Bersuara

Apakah pendirian anda tentang hak kebebasan bersuara sebagai satu prinsip demokrasi?	STB			SB
1. Kebebasan mengemukakan pendapat/hujah harus dijamin untuk semua orang, pada setiap masa.	1	2	3	4
2. Kebebasan mengemukakan pendapat hanya perlu dibenarkan untuk orang yang berakal serta bertanggungjawab terhadap akibat tutur katanya.	1	2	3	4
3. Kebebasan mengemukakan pendapat yang mutlak tidak perlu dipertahankan langsung kerana hanya akan menimbulkan pertelingkahan dan kekecohan dalam masyarakat.	1	2	3	4
4. Hujah dan pendapat yang mungkin mencetuskan keganasan di kalangan pendengarnya perlu dilarang walaupun dalam negara yang mengamalkan demokrasi.	1	2	3	4

Kewarganegaraan Malaysia

Sejauhmanakah anda bersetuju dengan pernyataan berikut ?	STB			SB
1. Saya mungkin bekerja dan menetap di negara lain, tetapi saya TIDAK AKAN melepaskan taraf kewarganegaraan saya di Malaysia.	1	2	3	4
2. Jika diberi peluang, saya PASTI AKAN memperoleh taraf kewarganegaraan negara lain, dalam apa jua keadaan.	1	2	3	4
3. Saya akan melepaskan kewarganegaraan Malaysia untuk memperoleh taraf kewarganegaraan negara lain, sekiranya itu menjamin kehidupan yang lebih baik.	1	2	3	4
4. Saya warganegara Malaysia selama-lamanya, dalam keadaan senang dan susah. Saya tidak bercadang untuk meninggalkan Malaysia walaupun untuk lawatan singkat ke negara lain .	1	2	3	4
5. Saya akan melepaskan kewarganegaraan Malaysia untuk memperoleh kewarganegaraan negara lain, sekiranya berlaku ketidakstabilan dan krisis di Malaysia .	1	2	3	4
6. Saya mungkin berada di negara lain untuk satu tempoh masa tertentu bagi tujuan belajar, bekerja atau lawatan, namun saya tetap akan kembali untuk bekerja dan menetap di Malaysia.	1	2	3	4
7. Saya akan kekal warganegara Malaysia selama-lamanya , dalam keadaan senang mahupun susah. Tapi saya tidak keberatan untuk membuat lawatan singkat (kurang daripada 3 bulan) ke negara lain.	1	2	3	4

Komitmen Terhadap Agama

Apakah kepentingan kepercayaan agama bagi diri anda?	STB			SB
1. Kepercayaan kepada Tuhan memberi kekuatan, sokongan dan pedoman kepada saya untuk menjalani kehidupan seharian.	1	2	3	4
2. Kepercayaan kepada Tuhan memberi kekuatan kepada saya untuk mengharungi saat kesusahan dan kesedihan.	1	2	3	4
3. Saya membuat keputusan dalam kehidupan seharian berpandukan tuntutan agama saya .	1	2	3	4
4. Kepercayaan kepada Tuhan menjamin kesejahteraan hidup saya.	1	2	3	4
5. Walaupun saya percaya kepada agama/Tuhan, namun saya rasa terdapat aspek lain yang lebih penting dalam kehidupan saya .	1	2	3	4
6. Apa pegangan agama saya tidak menjadi persoalan penting, asalkan saya menjalani kehidupan yang bermoral.	1	2	3	4

Sikap Terhadap Perbezaan Sosial

1. Saya **mempersoalkan perbezaan sosial-budaya** berikut dalam masyarakat; saya **tidak sudi wujud bersama** mereka dalam semua konteks kehidupan; **polisi perlu dibuat untuk menyisihkan mereka** secara fizikal dan sosial.

	STB			SB
a. orang yang berlainan etnik	1	2	3	4
b. orang yang berlainan agama	1	2	3	4
c. orang yang berlainan status sosio-ekonomi	1	2	3	4

2. Saya **memahami perbezaan sosial budaya** berikut dalam masyarakat; saya **menerima mereka seadanya**; saya **selesa wujud bersama mereka** dalam semua konteks kehidupan; dan saya **menghormati mereka**.

	STB			SB
a. orang yang berlainan etnik	1	2	3	4
b. orang yang berlainan agama	1	2	3	4
c. orang yang berlainan status sosio-ekonomi	1	2	3	4

3. Saya **mempersoalkan perbezaan sosial-budaya** berikut dalam masyarakat; saya **tidak sudi wujud bersama** mereka; **mereka patut diasimilasikan ke dalam budaya saya / berubah menjadi seperti budaya saya**.

	STB			SB
a. orang yang berlainan etnik	1	2	3	4
b. orang yang berlainan agama	1	2	3	4
c. orang yang berlainan status sosio-ekonomi	1	2	3	4

4. Saya **memahami perbezaan sosial budaya** berikut dalam masyarakat; saya **menerima mereka seadanya**; saya **sudi wujud bersama** mereka **hanya dalam konteks formal** (seperti dalam alam pekerjaan); tetapi **tidak dalam konteks yang bersifat peribadi serta hubungan yang lebih intim**.

	STB			SB
a. orang yang berlainan etnik	1	2	3	4
b. orang yang berlainan agama	1	2	3	4
c. orang yang berlainan status sosio-ekonomi	1	2	3	4

5. Saya **memahami perbezaan sosial budaya** berikut dalam masyarakat; saya **menerima mereka seadanya**; saya **sudi wujud bersama** mereka dalam **semua konteks kehidupan**; tetapi saya akan **memastikan satu jarak tertentu daripada mereka**.

	STB			SB
a. orang yang berlainan etnik	1	2	3	4
b. orang yang berlainan agama	1	2	3	4
c. orang yang berlainan status sosio-ekonomi	1	2	3	4

6. Saya **mempersoalkan perbezaan sosial-budaya** berikut dalam masyarakat; saya **tidak sudi wujud bersama** mereka , **melainkan dikehendaki berbuat demikian di bawah undang-undang/peraturan.**

	STB			SB
a. orang yang berlainan etnik	1	2	3	4
b. orang yang berlainan agama	1	2	3	4
c. orang yang berlainan status sosio-ekonomi	1	2	3	4

Perasaan Sebagai Rakyat Malaysia.

1.

Saya Seperti Orang Luar Di Malaysia				Saya Sebahagian Daripada Malaysia
1	2	3		4

2.

Saya Berasa Sungguh Malu Sebagai Rakyat Malaysia				Saya Sangat Berbangga Sebagai Rakyat Malaysia
1	2	3		4

3.

Pengalaman Saya Sebagai Rakyat Malaysia Amat Menyeronokkan				Pengalaman Saya Sebagai Rakyat Malaysia Amat Tidak Menyeronokkan
1	2	3		4

4.

Masa Depan Saya Amat Terjamin di Malaysia				Masa Depan Saya Amat Tidak Terjamin di Malaysia
1	2	3		4

5.

Saya Amat Mencintai Malaysia				Saya Amat Tidak Menyukai Malaysia
1	2	3		4

Kepercayaan Terhadap Orang Lain Dalam Masyarakat

Sejauhmanakah anda mempercayai mereka?	Tak Percaya Langsung			Percaya Sepenuh- nya
1. Ahli Keluarga Anda	1	2	3	4
2. Jiran Tetangga Anda	1	2	3	4
3. Rakan-Rakan Sekolah Anda	1	2	3	4
4. Orang Yang Berlainan Agama	1	2	3	4
5. Orang Yang Berlainan Etnik	1	2	3	4
6. Orang Yang Berlainan Status Sosial-Ekonomi	1	2	3	4
7. Orang Yang Berhijrah Dari Negara Lain	1	2	3	4

Keyakinan Terhadap Institusi Sosial

Sejauhmanakah anda yakin dengan institusi berikut?	Tak Yakin Langsung			Sangat Yakin
1. Pertubuhan Agama (Masjid/Gereja/Tokong)	1	2	3	4
2. Angkatan Bersenjata	1	2	3	4
3. Media	1	2	3	4
4. Televisyen	1	2	3	4
5. Polis	1	2	3	4
6. Mahkamah	1	2	3	4
7. Kerajaan	1	2	3	4
8. Parti Politik	1	2	3	4
9. Parlimen	1	2	3	4
10. Perkhidmatan Awam	1	2	3	4
11. Pertubuhan Alam Sekitar	1	2	3	4
12. Pertubuhan Kebajikan	1	2	3	4

Darjah Konstruktiviti Patriotisme

Apakah penilaian anda terhadap sikap berikut?

1. Orang yang **tidak mengambil kisah** tentang perkara berikut:

	Bukan Warganegara Yang Baik			Warganegara Yang Sangat Baik
a. Perlembagaan Malaysia.	1	2	3	4
b. Undang-Undang Malaysia.	1	2	3	4
c. Dasar Pendidikan Malaysia.	1	2	3	4
d. Dasar Luar Negara Malaysia	1	2	3	4

2. Orang yang **tidak mempersoalkan** kelemahan dalam aspek berikut **kerana takut dikenakan tindakan**:

	Bukan Warganegara Yang Baik			Warganegara Yang Sangat Baik
a. Perlembagaan Malaysia.	1	2	3	4
b. Undang-Undang Malaysia.	1	2	3	4
c. Dasar Pendidikan Malaysia.	1	2	3	4
d. Dasar Luar Negara Malaysia	1	2	3	4

3. Orang yang **tidak mempersoalkan kepincangan** dalam perkara berikut **kerana cinta** terhadap Malaysia:

	Bukan Warganegara Yang Baik			Warganegara Yang Sangat Baik
a. Perlembagaan Malaysia.	1	2	3	4
b. Undang-Undang Malaysia.	1	2	3	4
c. Dasar Pendidikan Malaysia.	1	2	3	4
d. Dasar Luar Negara Malaysia	1	2	3	4

4. Orang yang **mempersoalkan kepincangan** dalam perkara berikut tetapi **sanggup berkompromi demi kepentingan negara**:

	Bukan Warganegara Yang Baik			Warganegara Yang Sangat Baik
a. Perlembagaan Malaysia.	1	2	3	4
b. Undang-Undang Malaysia.	1	2	3	4
c. Dasar Pendidikan Malaysia.	1	2	3	4
d. Dasar Luar Negara Malaysia	1	2	3	4

5. Orang yang **mempersoalkan kepincangan** dalam aspek berikut **tetapi tidak mengambil tindakan untuk mengubah keadaan:**

	Bukan Warganegara Yang Baik			Warganegara Yang Sangat Baik
a. Perlembagaan Malaysia.	1	2	3	4
b. Undang-Undang Malaysia.	1	2	3	4
c. Dasar Pendidikan Malaysia.	1	2	3	4
d. Dasar Luar Negara Malaysia	1	2	3	4

6. Orang yang **mempersoalkan kepincangan** dalam aspek berikut serta **berusaha secara proaktif untuk mengubah keadaan:**

	Bukan Warganegara Yang Baik			Warganegara Yang Sangat Baik
a. Perlembagaan Malaysia.	1	2	3	4
b. Undang-Undang Malaysia.	1	2	3	4
c. Dasar Pendidikan Malaysia.	1	2	3	4
d. Dasar Luar Negara Malaysia	1	2	3	4

BAHAGIAN EMPAT

Bahagian ini merupakan maklumat tentang diri anda yang akan membantu analisis ke atas jawaban anda dalam bahagian lain soal selidik ini.

Sekali lagi maklumat yang anda berikan dijamin **SULIT** dan tidak akan didedahkan kepada sesiapaapun. Sila baca arahan yang diberi dengan teliti, dan jawab dengan jujur.

1. Umur

2. Jantina

Lelaki	1	Perempuan	2
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3. Kumpulan Etnik

Melayu	1	India	3
Cina	2	Lain-lain (sila nyatakan)	4

4. Agama

Islam	1	Kristian	4
Buddha	2	Agama Lain(sila nyatakan)	5
Hindu	3		

5. Negeri Asal

Johor	1	Perak	6	Penang	11
Melaka	2	Kelantan	7	Sabah	12
Negeri Sembilan	3	Terengganu	8	Sarawak	13
Selangor	4	Kedah	9	Kuala Lumpur	14
Pahang	5	Perlis	10	Labuan	15

6. Kategori tempat tinggal anda ?

kampung	1	Pekan Besar/ Bandar	3
Pekan Kecil	2	Bandaraya / Ibu Kota / Ibu Negeri	4

7. Kelayakan akademik tertinggi ibu bapa (bulatkan nombor yang berkaitan)

Kelayakan Akademik	Ibu	Bapa
Tidak menamatkan sekolah rendah	1	1
Tamat sekolah rendah sahaja	2	2
Tidak menamatkan sekolah menengah	3	3
Menamatkan pelajaran menengah sehingga Tingkatan 5	4	4
Pemegang sijil/diploma	5	5
Pemegang ijazah pertama	6	6
Pemegang ijazah sarjana	7	7
Pemegang ijazah doktor falsafah /PhD	8	8
Saya tak tahu	9	9

8. **Kategori Sekolah Menengah**

MRSM	1	Sekolah Menengah Swasta	4
Sekolah Berasrama Penuh	2	Sekolah Menengah Harian Biasa	5
Sekolah Menengah Agama	3	Lain-lain (sila nyatakan _____)	6

9. **Program Pengajian Sekarang** (contohnya: B.Ed, B.Ec, BBA...)

10. **Fakulti**

Ekonomi (FE)	1	Perakaunan (FPK)	8
Perbankan dan Kewangan (FWB)	2	Sains Kognitif dan Pendidikan (FSKP)	9
Komunikasi dan Bahasa Moden (FKBM)	3	Sains Kuantitatif (FSK)	10
Pengajian Antarabangsa (FPA)	4	Pengurusan Teknologi (FPT)	11
Pengurusan Sumber Manusia (FPSM)	5	Technologi Maklumat (FTM)	12
Pengurusan Pelancongan, Hospitaliti dan Alam Sekitar (FPPHAS)	6	Pengurusan Awam & Undang-Undang (FPAU)	13
Pengurusan Perniagaan (FPP)			

11. **Peringkat Pengajian Anda** (Bulatkan nombor yang berkenaan)

Semester										
1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	>10

12.

Grade Mata Purata Terkumpul (CGPA) (sila tulis dalam petak di sebelah)	
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***Sekiranya anda pelajar semester pertama, sila tulis CGPA anda dalam peperiksaan yang lepas (keputusan STPM / Program Matrikulasi / Politeknik)

13. Secara kasar, **sepanjang setahun yang lepas, berapa peratus** daripada **pensyarah / guru** anda yang **menarik perhatian pelajar terhadap hal ehwal semasa di dalam dan di luar negeri** semasa pengajaran dan pembelajaran di bilik kuliah / kelas?

Tiada seorang pun daripada mereka	0	Antara 50% - 75% daripada mereka	3
< 25 % daripada mereka	1	Lebih 75% daripada mereka	4
Antara 25% - 50 % daripada mereka	2	Semua daripada mereka	5

14. Sejauhmanakah minat anda terhadap hal ehwal semasa di dalam dan di luar negara meningkat hasil daripada kursus / mata pelajaran yang anda ikuti sepanjang tahun lepas?

Tak Meningkat Langusng			Meningkat Dengan Banyak
1	2	3	4

15. **Penglibatan dalam aktiviti ko-kurikulum di universiti / sekolah dalam setahun yang lepas**

→ () jam seminggu

16. Adakah anda memegang jawatan pemimpin pelajar di kampus / sekolah dalam setahun yang lepas? (tandakan \checkmark hanya pada petak yang berkenaan)

Majlis Perwakilan Pelajar(MPP)		Badan Beruniform	
Jawatankuasa Pembangunan Pelajar Kolej Kediaman (JPPK)		Badan / Persatuan lain di bawah Ko-Kurikulum di Universiti / Sekolah	

17. Orientasi Nilai

Sejauhmanakah huraian berikut mirip kepada diri anda ?	Tak Mirip Langsung			Amat Mirip
1 Memikirkan idea baru dan bersifat kreatif adalah penting bagi X . Dia suka melakukan sesuatu mengikut caranya yang tersendiri .	1	2	3	4
2. Menjadi kaya adalah perkara penting bagi X . Dia ingin memiliki wang yang banyak dan barang-barang yang mahal.	1	2	3	4
3. Bagi X , adalah penting untuk memastikan semua orang di dunia ini dilayan secara saksama . Dia percaya bahawa semua orang patut mempunyai peluang yang sama dalam hidup ini.	1	2	3	4
4. Menonjolkan kebolehan diri adalah penting bagi X . Dia ingin agar orang lain mengagumi tindakan dan perbuatannya.	1	2	3	4
5. Persekitaran hidup yang selamat adalah penting bagi X . Dia mengelakkan perkara yang mungkin mengancam keselamatannya.	1	2	3	4
6 X sukakan kejutan dan sentiasa mencuba perkara baru dalam kehidupannya. Melakukan pelbagai perkara baru dalam hidup adalah penting baginya.	1	2	3	4
7. X berpendapat bahawa kita patut melakukan apa yang disuruh . Bagi X , kita patut mematuhi peraturan pada setiap masa, walaupun tanpa diawasi sesiapa .	1	2	3	4
8. X rasa penting untuk mendengar pendapat yang berbeza daripada orang lain . Walaupun tidak bersetuju dengan sesuatu pendapat, dia tetap akan cuba memahami pendirian tersebut.	1	2	3	4
9. Merendah diri dan kesederhanaan adalah sifat penting bagi diri X . Dia cuba untuk tidak menarik perhatian orang lain terhadap dirinya.	1	2	3	4
10. Menikmati kehidupan yang seronok adalah penting bagi X . Dia suka memanjakan dirinya.	1	2	3	4
11. Bagi X , adalah penting untuk membuat keputusannya sendiri tentang apa saja yang dilakukan . Dia inginkan kebebasan dan tidak bergantung kepada orang lain.	1	2	3	4
12. Bagi X , adalah penting untuk membantu orang lain di sekitarnya . Dia ingin menjaga kesejahteraan mereka.	1	2	3	4
13. Menjadi orang yang sangat berjaya adalah matlamat penting bagi X . Dia berharap agar orang lain memperakui pencapaiannya.	1	2	3	4
14. Bagi X , adalah penting kerajaan memastikan keselamatannya daripada semua ancaman . Dia ingin agar kerajaan menjadi kuat supaya dapat melindungi rakyatnya.	1	2	3	4
15. X suka mengambil risiko dan sentiasa mencari cabaran baru . Dia inginkan kehidupan yang mencabar dan menarik.	1	2	3	4
16. Sentiasa berkelakuan baik adalah perkara penting bagi X . Dia ingin mengelak daripada perkara yang dianggap salah oleh orang lain.	1	2	3	4
17. Mendapat sanjungan orang lain adalah penting bagi X . Dia ingin agar orang lain mengikut arahnya.	1	2	3	4

Sejauhmanakah huraian berikut mirip kepada diri anda ?	Tak Mirip Lang- sung			Amat Mirip
18. Kesetiaan kepada kawan adalah perkara penting bagi X. . Dia ingin mengabdikan dirinya kepada orang yang rapat dengannya.	1	2	3	4
19. Bagi X, semua orang harus menjaga alam semulajadi. Mejaga alam sekitar adalah perkara penting bagi dirinya.	1	2	3	4
20. Tradisi adalah penting bagi X. Dia cuba mematuhi adat turun temurun dalam agama dan keluarganya.	1	2	3	4
21. X mencari peluang untuk mendapat keseronokan. Melakukan perkara yang membawa keseronokan adalah penting baginya.	1	2	3	4

**TERIMA KASIH ATAS KERJASAMA ANDA DALAM
MENJAWAB
SOAL SELIDIK INI**


**Semoga Anda Terus Berusaha Ke Arah Menjadi Warganegara Malaysia Yang Prihatin, Matang &
Berwawasan**

5.2a.

MCKI (Malays Version): Pilot Study

BAHAGIAN I

Sila tandakan ✓ pada kurungan di hadapan jawapan yang betul bagi soalan berikut:

1.	Hishamuddin Tun Hussein Onn memegang jawatan	<input type="checkbox"/> Menteri Keshihatan. <input type="checkbox"/> Menteri Pertahanan. <input type="checkbox"/> Menteri Pendidikan. <input type="checkbox"/> Timbalan Perdana Menteri.
2.	Dalam negara demokrasi, seseorang rakyat menggunakan hak kewarganegaraan mereka secara langsung apabila dia	<input type="checkbox"/> mendapatkan pekerjaan. <input type="checkbox"/> mengundi dalam pilihanraya. <input type="checkbox"/> membeli barang buatan negaranya. <input type="checkbox"/> membantu orang yang memerlukan.
3.	DEB (Dasar Ekonomi Baru) diperkenalkan oleh kerajaan Malaysia dari 1971 hingga 1990 untuk	<input type="checkbox"/> menarik pelaburan asing. <input type="checkbox"/> mencapai perpaduan nasional. <input type="checkbox"/> memesatkan proses urbanisasi. <input type="checkbox"/> mencapai status negara perindustrian.
4.	Tiga cabang dalam kerajaan persekutuan di Malaysia ialah	<input type="checkbox"/> tempatan, negeri, dan persekutuan. <input type="checkbox"/> legislatif, eksekutif, dan kehakiman. <input type="checkbox"/> negeri, kebangsaan, dan antarabangsa. <input type="checkbox"/> pembangkang, Barisan Nasional dan calon bebas.
5.	Dasar luar negara Malaysia ditentukan oleh	<input type="checkbox"/> Kabinet. <input type="checkbox"/> Mahkamah. <input type="checkbox"/> Wisma Putra. <input type="checkbox"/> Perdana Menteri.
6.	Mahkamah Syariah TIDAK berkuasa ke atas _____ yang melibatkan umat Islam.	<input type="checkbox"/> kes-kes bunuh. <input type="checkbox"/> pembayaran zakat. <input type="checkbox"/> perkahwinan dan perceraian. <input type="checkbox"/> perbalahan tentang harta pusaka.
7.	Di Malaysia, bangunan ini melambangkan 	<input type="checkbox"/> kuasa autonomi. <input type="checkbox"/> sistem demokrasi <input type="checkbox"/> kemakmuran ekonomi. <input type="checkbox"/> kedaulatan kebangsaan
8	Kuasa legislatif and kehakiman yang ditetapkan dalam perlembagaan Malaysia TIDAK termasuk	<input type="checkbox"/> hak Majlis Raja-Raja memperkenalkan undang-undang. <input type="checkbox"/> hak Parlimen membuat undang-undang untuk seluruh persekutuan Malaysia. <input type="checkbox"/> hak Majlis Perundangan Negeri meluluskan enakmen untuk negeri masing-masing. <input type="checkbox"/> hak mahkamah mengisytiharkan kesahan akta undang-undang dan pentadbiran.

9	Darurat telah diisytiharkan di Tanah Melayu selama 12 tahun dari 18 Jun 1948 hingga 31 Julai 1960 , sebagai akibat	<input type="checkbox"/> Konfrontasi Indonesia. <input type="checkbox"/> pendudukan Jepun semasa Perang Dunia II. <input type="checkbox"/> perbalahan dan konflik antara kumpulan etnik. <input type="checkbox"/> kebangkitan & keganasan Parti Komunis Malaya.
10	Di bawah sistem demokrasi, sesebuah negara harus ditadbir oleh	<input type="checkbox"/> pemimpin agama atau bermoral. <input type="checkbox"/> perwakilan yang dipilih oleh rakyat. <input type="checkbox"/> sekumpulan kecil orang yang berpendidikan. <input type="checkbox"/> pakar-pakar ilmu siasah dan hal-ehwal politik.
11	Warna biru tua di penjuru atas sebelah kiri pada bendera Malaysia melambangkan	<input type="checkbox"/> keberanian. <input type="checkbox"/> Islam sebagai agama rasmi. <input type="checkbox"/> kesamaan taraf negeri-negeri dalam persekutuan. <input type="checkbox"/> perpaduan dan kesentosaan antara kumpulan etnik.
12	Dalam negara demokrasi, kadang-kadang kerajaan mengadakan pungutan suara/referendum untuk	<input type="checkbox"/> memilih pemimpin politik. <input type="checkbox"/> mengukuhkan kedudukan parti politik. <input type="checkbox"/> meminimumkan pengaruh suratkhbar dan media. <input type="checkbox"/> melibatkan rakyat secara langsung dalam membuat keputusan.
13	Kabinet seharusnya bertanggungjawab secara kolektif kepada	<input type="checkbox"/> Parliamen. <input type="checkbox"/> mahkamah. <input type="checkbox"/> Majlis Raja-Raja. <input type="checkbox"/> DYMM Yang Dipertuan Agung.
14	Prinsip pembahagian kuasa pada peringkat persekutuan dan negeri seperti yang termaktub dalam Perlembagaan Malaysia adalah untuk	<input type="checkbox"/> meningkatkan tahap pengkhususan kerja. <input type="checkbox"/> meningkatkan kompetensi kerja dan kemahiran. <input type="checkbox"/> mengelakkan pemusatan kuasa dalam mana-mana cabang kerajaan. <input type="checkbox"/> mengimbangi kuasa dan kepentingan antara negeri serta antara kerajaan persekutuan dan kerajaan negeri.
15	Seorang wanita yang mempunyai seorang anak kecil, memohon satu pekerjaan. Diskriminasi berlaku jika beliau tidak diberi pekerjaan itu atas sebab	<input type="checkbox"/> beliau seorang ibu. <input type="checkbox"/> beliau meminta gaji yang tinggi. <input type="checkbox"/> beliau hanya mahir dalam satu bahasa. <input type="checkbox"/> beliau tidak mempunyai pengalaman bekerja.
16	Hakim-hakim mahkamah tinggi yang dilantik diberi taraf perjawatan tetap untuk	<input type="checkbox"/> melindungi keinginan majoriti rakyat. <input type="checkbox"/> menjamin kuasa yang ada pada kerajaan negeri. <input type="checkbox"/> menarik orang yang berpengalaman kepada jawatan tersebut. <input type="checkbox"/> memastikan kuasa kehakiman bebas daripada kuasa legislatif dan kuasa eksekutif.
17	Sekiranya sebuah syarikat penerbitan yang besar membeli banyak penerbit suratkhbar yang lebih kecil di sesebuah negara, akibatnya ialah	<input type="checkbox"/> kurang kepelbagaian pendapat yang dipaparkan. <input type="checkbox"/> harga suratkhbar-suratkhbar tersebut akan turun. <input type="checkbox"/> pengurangans jumlah iklan dalam suratkhbar tersebut <input type="checkbox"/> penapisan kerajaan ke atas berita-berita yang disiarkan.

18	<ul style="list-style-type: none"> • Meningkatkan umur minimum bagi permohonan lesen memandu; • meningkatkan peruntukan untuk menambahkan bilangan polis; • meningkatkan pemeriksaan ke atas hasil ternakan . <p>Tindakan di atas diambil oleh kerajaan untuk</p>	<input type="checkbox"/> meningkatkan hasil cukai. <input type="checkbox"/> mengurangkan kadar jenayah. <input type="checkbox"/> meningkatkan keselamatan awam. <input type="checkbox"/> mengekalkan ketenteraman sosial.
19	Prinsip demokrasi yang termaktub dalam perkara 75 Perlembagaan Malaysia adalah berkenaan ketinggian (supremacy)	<input type="checkbox"/> Kabinet. <input type="checkbox"/> Parlimen. <input type="checkbox"/> Perlembagaan. <input type="checkbox"/> DYMN Yang DiPertuan Agung.
20	Dalam sesebuah negara yang mengamalkan demokrasi, undang-undang	<input type="checkbox"/> dibuat oleh polis. <input type="checkbox"/> menghalang kritikan terhadap kerajaan. <input type="checkbox"/> melarang dan menuntut tindakan tertentu. <input type="checkbox"/> menjadi sah hanya jika seluruh rakyat mengundi untuk menerimanya.
21	<p><i>Editor Yang Dihormati:</i> Saya ternampak papan tanda yang menyatakan bahawa satu pusat hiburan akan dibuka di pusat beli belah. Pusat hiburan bukanlah tempat yang baik untuk budak-budak. Pusat hiburan menjejaskan masa mengulang kaji budak-budak. Pemilik pusat hiburan tidak memikirkan kebajikan budak-budak.</p> <p><i>Ibu risau</i></p> <p>Penyataan yang merupakan FAKTA dalam petikan di atas ialah</p>	<input type="checkbox"/> Satu pusat hiburan akan dibuka di pusat beli belah. <input type="checkbox"/> Pusat hiburan bukan tempat yang baik untuk budak-budak. <input type="checkbox"/> Pemilik pusat hiburan tidak memikirkan kebajikan budak-budak. <input type="checkbox"/> Pusat hiburan menjejaskan masa mengulang kaji pelajaran budak-budak.
22	Tiga daripada pernyataan berikut merupakan fakta , dan satu ialah pendapat . Pernyataan yang merupakan PENDAPAT ialah	<input type="checkbox"/> Pencemaran air lazimnya berpunca daripada beberapa sumber yang berbeza. <input type="checkbox"/> Banyak negara menyumbang kepada pencemaran alam sekitar. <input type="checkbox"/> Beberapa negara tampil untuk bekerjasama dalam membendung kejadian hujan asid. <input type="checkbox"/> Tindakan masing-masing oleh setiap negara merupakan cara terbaik untuk menyelesaikan masalah alam sekitar.
23	Di Malaysia, DYMN Yang DiPertuan Agung mempunyai kuasa	<input type="checkbox"/> menulis semula sebahagian daripada perlembagaan. <input type="checkbox"/> memecat ahli-ahli dalam Dewan Rakyat dan Dewan Senat. <input type="checkbox"/> mengisytiharkan sesuatu undang-undang tidak sah dari segi perlembagaan . <input type="checkbox"/> memperkenan akta-akta yang diluluskan dalam parliamen, untuk menjadi undang-undang.

24	Dewan Rakyat merupakan kuasa legislatif tertinggi di Malaysia kerana ahli-ahlinya	<input type="checkbox"/> meluluskan belanjawan negara. <input type="checkbox"/> membincangkan isu-isu yang penting. <input type="checkbox"/> dipilih oleh rakyat melalui pilihanraya. <input type="checkbox"/> berkhidmat untuk tempoh yang panjang.
25	Dalam pilihanraya yang lepas pada 21 March 2004, PAS (Parti Islam Malaysia) merupakan satu-satunya parti pembangkang yang berjaya menguasai satu Majlis Perundangan Negeri, iaitu di	<input type="checkbox"/> Kedah. <input type="checkbox"/> Pahang. <input type="checkbox"/> Kelantan. <input type="checkbox"/> Terengganu.
26	Ciri-ciri 'Bangsa Malaysia' yang diilhamkan oleh Tun Mahatir TIDAK termasuk	<input type="checkbox"/> persamaan pendapat. <input type="checkbox"/> menghayati Rukunegara. <input type="checkbox"/> mengamalkan kebudayaan nasional. <input type="checkbox"/> menggunakan bahasa kebangsaan, Bahasa Malaysia.
27	Prinsip yang KETIGA dalam Rukunegara ialah	<input type="checkbox"/> Keluhuran Perlembagaan. <input type="checkbox"/> Kedaulatan Undang-Undang. <input type="checkbox"/> Kepercayaan Kepada Tuhan. <input type="checkbox"/> Ketaatan Kepada Raja Dan Negara
28	Badan pembuat dasar yang TERTINGGI di Malaysia ialah	<input type="checkbox"/> Kabinet. <input type="checkbox"/> Parlimen. <input type="checkbox"/> Mahkamah. <input type="checkbox"/> DYMN Yang DiPertuan Agung.
29	<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p><i>"...Persekutuan Tanah Melayu ...dengan limpah Allah SWT akan kekal menjadi sebuah negara demokrasi yang merdeka dan berdaulat serta berdasarkan kepada kebebasan dan keadilan dan sentiasa menjaga dan mengutamakan kesejahteraan dan kesentosaan rakyat dan mengekalkan keamanan di antara segala bangsa".</i></p> </div> <p>Petikan di atas adalah sebahagian daripada</p>	<input type="checkbox"/> Rukunegara. <input type="checkbox"/> Wawasan 2020. <input type="checkbox"/> Perisytiharan Kemerdekaan 1957. <input type="checkbox"/> Perlembagaan untuk Persekutuan Malaysia.
30	Dalam negara yang mengamalkan prinsip demokrasi, pewujudan pertubuhan yang banyak untuk disertai oleh rakyat adalah penting kerana pertubuhan-pertubuhan ini	<input type="checkbox"/> memberi sumber cukai yang banyak untuk kerajaan. <input type="checkbox"/> memberi peluang kepada rakyat untuk mengemukakan pendapat yang berbeza. <input type="checkbox"/> menjadi saluran untuk kerajaan memaklumkan undang-undang baru kepada rakyat. <input type="checkbox"/> bertindak sebagai satu kumpulan bagi mempertahankan orang yang ditahan di bawah undang-undang.


5.2b.

MCKI (Malays Version): Main Study

BAHAGIAN SATU

Bahagian ini terdiri daripada 30 soalan pengetahuan am kenegaraan, yang diikuti oleh 4 pilihan jawapan. Sila tandakan ✓ dalam kurungan di hadapan **jawapan yang anda rasa paling tepat** bagi setiap *soalan*.

1.	Menteri Luar Negeri Malaysia sekarang ialah	<input type="checkbox"/> Abdullah Bin Haji Ahmad Badawi. <input type="checkbox"/> Syed hamid Bin Syed Jaafar Albar. <input type="checkbox"/> Abdul Hadi Awang. <input type="checkbox"/> Mohd Shafie Bin Haji Apdal.
2.	Dalam sistem demokrasi, corak aliran kuasa adalah secara	<input type="checkbox"/> mendatar – sesama rakyat. <input type="checkbox"/> bawah ke atas – daripada rakyat kepada pentadbir. <input type="checkbox"/> atas ke bawah – daripada pentadbir kepada rakyat. <input type="checkbox"/> dua hala – daripada rakyat kepada pentadbir dan juga daripada pentadbir kepada rakyat.
3.	DEB (Dasar Ekonomi Baru) diperkenalkan oleh kerajaan Malaysia dari 1971 hingga 1990 untuk	<input type="checkbox"/> menarik pelaburan asing. <input type="checkbox"/> mencapai perpaduan nasional. <input type="checkbox"/> memesatkan proses urbanisasi. <input type="checkbox"/> mencapai status negara perindustrian.
4.	Tiga cabang dalam kerajaan persekutuan di Malaysia ialah	<input type="checkbox"/> tempatan, negeri, dan persekutuan. <input type="checkbox"/> legislatif, eksekutif, dan kehakiman. <input type="checkbox"/> negeri, kebangsaan, dan antarabangsa. <input type="checkbox"/> pembangkang, Barisan Nasional dan calon bebas.
5.	Untuk membentuk masyarakat bermoral dan beretika, dengan nilai keagamaan dan kerohanian yang utuh, dan ditunjangi oleh budi pekerti luhur, pada tahun 2004 kerajaan Malaysia telah melancarkan	<input type="checkbox"/> ISO 9000. <input type="checkbox"/> Etika Kerja. <input type="checkbox"/> Piagam Pelanggan. <input type="checkbox"/> Pelan Integriti Nasional.
6.	Mahkamah Syariah TIDAK berkuasa ke atas _____ yang melibatkan umat Islam.	<input type="checkbox"/> kes-kes bunuh. <input type="checkbox"/> pembayaran zakat. <input type="checkbox"/> perkahwinan dan perceraian. <input type="checkbox"/> perbalahan tentang harta pusaka.

7.	<p>Di Malaysia, bangunan ini melambangkan</p> 	<p>() kuasa autonomi. () sistem demokrasi () kemakmuran ekonomi. () kedaulatan kebangsaan</p>
8	<p>Untuk meningkatkan kualiti modal insan dan menjamin pertumbuhan ekonomi jangka panjang, dalam Rancangan Malaysia Ke-9 peruntukan terbesar diberi kepada sektor</p>	<p>() pengangkutan awam. () pendidikan dan latihan. () tenaga dan kemudahan awam. () perdagangan dan perindustrian</p>
9	<p>Darurat telah diisytiharkan di Tanah Melayu selama 12 tahun dari 18 Jun 1948 hingga 31 Julai 1960, sebagai akibat</p>	<p>() Konfrontasi Indonesia. () pendudukan Jepun semasa Perang Dunia II. () perbalahan dan konflik antara kumpulan etnik. () kebangkitan & keganasan Parti Komunis Malaya.</p>
10	<p>Orang awam boleh melaporkan salah tadbir, salahguna kuasa dan penyelewengan dalam perkhidmatan awam di Malaysia melalui</p>	<p>() Jabatan Audit Negara. () Biro Pengaduan Awam. () Persatuan-Persatuan Pengguna. () Unit Pemodenan Tadbiran dan Perancangan Pengurusan Malaysia.</p>
11	<p>Warna biru tua di penjuru atas sebelah kiri pada bendera Malaysia melambangkan</p>	<p>() keberanian. () Islam sebagai agama rasmi. () kesamaan taraf negeri-negeri dalam persekutuan. () perpaduan dan kesentosaan antara kumpulan etnik.</p>
12	<p>Dalam negara demokrasi, kadang-kadang kerajaan mengadakan pungutan suara/referendum untuk</p>	<p>() memilih pemimpin politik. () mengukuhkan kedudukan parti politik. () meminimumkan pengaruh suratkhbar dan media. () melibatkan rakyat secara langsung dalam membuat keputusan.</p>
13	<p>Malaysia sekarang berada pada tahap Perancangan Jangka Panjang yang dinamakan</p>	<p>() Dasar Ekonomi Baru. () Dasar Pembangunan Sosial. () Dasar Pembangunan Wawasan. () Dasar Pembangunan Kebangsaan.</p>

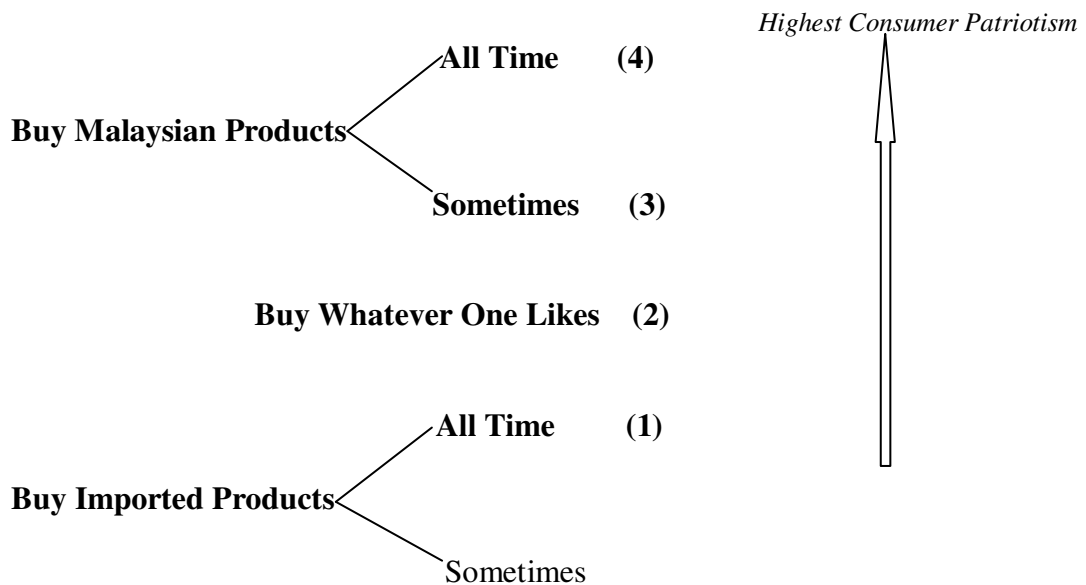
14	Prinsip pembahagian kuasa seperti yang termaktub dalam Perlembagaan Malaysia adalah penting untuk	<input type="checkbox"/> meningkatkan tahap pengkhususan kerja. <input type="checkbox"/> meningkatkan kompetensi kerja dan kemahiran. <input type="checkbox"/> mengelakkan pemusatan kuasa dalam mana-mana cabang kerajaan. <input type="checkbox"/> mengimbangi kuasa dan kepentingan di kalangan ahli-ahli politik.
15	Seorang wanita yang mempunyai seorang anak kecil, memohon satu pekerjaan. Diskriminasi berlaku jika beliau tidak diberi pekerjaan itu atas sebab	<input type="checkbox"/> beliau seorang ibu. <input type="checkbox"/> beliau meminta gaji yang tinggi. <input type="checkbox"/> beliau hanya mahir dalam satu bahasa. <input type="checkbox"/> beliau tidak mempunyai pengalaman bekerja.
16	Hakim-hakim mahkamah tinggi yang dilantik diberi taraf perjawatan tetap untuk	<input type="checkbox"/> melindungi keinginan majoriti rakyat. <input type="checkbox"/> menjamin agar kerajaan dapat mengekalkan kuasa. <input type="checkbox"/> menarik orang yang berpengalaman kepada jawatan tersebut. <input type="checkbox"/> memastikan kuasa kehakiman bebas daripada kuasa legislatif dan kuasa eksekutif.
17	Sekiranya sebuah syarikat penerbitan yang besar membeli banyak penerbit suratkhbar yang lebih kecil di sesebuah negara, kesannnya ialah	<input type="checkbox"/> kurang kepelbagaian pendapat yang dipaparkan. <input type="checkbox"/> harga suratkhbar-suratkhbar tersebut akan turun. <input type="checkbox"/> pengurangan jumlah iklan dalam suratkhbar tersebut. <input type="checkbox"/> penapisan kerajaan ke atas berita-berita yang disiarkan.
18	Lima anggota tetap dalam Majlis Keselamatan Bangsa-Bangsa Bersatu ialah	<input type="checkbox"/> India, China, Amerika, Jerman, dan Jepun. <input type="checkbox"/> Perancis, Jerman, Britain, Amerika dan China. <input type="checkbox"/> Rusia, Jepun, India, Amerika dan Britain. <input type="checkbox"/> China, Rusia, Perancis, Amerika, dan Britain.
19	Prinsip demokrasi yang termaktub dalam perkara 75 Perlembagaan Malaysia adalah tentang ketinggian (supremacy)	<input type="checkbox"/> Kabinet. <input type="checkbox"/> Parlimen. <input type="checkbox"/> Perlembagaan. <input type="checkbox"/> DYMM Yang DiPertuan Agung.
20	Menurut perkara 32 Akta Kesalahan Pilihanraya 1954, petisyen pilihan raya mestilah dikemukakan kepada Mahkamah Tinggi dalam masa _____ hari selepas tarikh keputusan pilihan raya disiarkan dalam Warta.	<input type="checkbox"/> 14 <input type="checkbox"/> 21 <input type="checkbox"/> 30 <input type="checkbox"/> 60
21	Menurut Perlembagaan Persekutuan Malaysia, DYMM Yang Dipertuan Agong mempunyai kuasa untuk	<input type="checkbox"/> menulis semula sebahagian daripada perlembagaan. <input type="checkbox"/> memecat ahli-ahli Dewan Rakyat dan Dewan Senat. <input type="checkbox"/> mengisytiharkan sesuatu rang undang-undang tidak sah dari segi perlembagaan

		() memperkenalkan akta-akta yang diluluskan dalam Parlimen, untuk diwartakan sebagai undang-undang.
22	Tiga daripada pernyataan berikut merupakan fakta , dan satu ialah pendapat . Pernyataan yang merupakan PENDAPAT ialah	<input type="checkbox"/> Pencemaran air lazimnya berpunca daripada beberapa sumber yang berbeza. <input type="checkbox"/> Banyak negara menyumbang kepada pencemaran alam sekitar. <input type="checkbox"/> Beberapa negara tampil untuk bekerjasama dalam membendung kejadian hujan asid. <input type="checkbox"/> Tindakan masing-masing oleh setiap negara merupakan cara terbaik untuk menyelesaikan masalah alam sekitar.
23	<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p><i>Editor Yang Dihormati:</i> Saya ternampak papan tanda yang menyatakan bahawa satu pusat hiburan akan dibuka di pusat beli belah. Pusat hiburan bukanlah tempat yang baik untuk budak-budak. Pusat hiburan menjejaskan masa mengulang kaji budak-budak. Pemilik pusat hiburan tidak memikirkan kebajikan budak-budak.</p> <p style="text-align: right;"><i>Ibu risau</i></p> </div> Pernyataan yang merupakan FAKTA dalam petikan di atas ialah	<input type="checkbox"/> Satu pusat hiburan akan dibuka di pusat beli belah. <input type="checkbox"/> Pusat hiburan bukan tempat yang baik untuk budak-budak. <input type="checkbox"/> Pemilik pusat hiburan tidak memikirkan kebajikan budak-budak. <input type="checkbox"/> Pusat hiburan menjejaskan masa mengulang kaji pelajaran budak-budak.
24	Dewan Rakyat merupakan kuasa legislatif tertinggi di Malaysia kerana ahli-ahlinya	<input type="checkbox"/> meluluskan belanjawan negara. <input type="checkbox"/> membincangkan isu-isu yang penting. <input type="checkbox"/> dipilih oleh rakyat melalui pilihanraya. <input type="checkbox"/> berkhidmat untuk tempoh yang panjang.
25	Dalam pilihanraya yang lepas pada 21 March 2004, PAS (Parti Islam Malaysia) berjaya menguasai satu Majlis Perundangan Negeri, iaitu di	<input type="checkbox"/> Kedah. <input type="checkbox"/> Pahang. <input type="checkbox"/> Kelantan. <input type="checkbox"/> Terengganu.
26	Dalam usaha membina komuniti Asia Timur, Malaysia merupakan pencadang utama bagi penubuhan	<input type="checkbox"/> ASEAN+3. <input type="checkbox"/> ASEAN+ CER. <input type="checkbox"/> ASEAN+ UNDP. <input type="checkbox"/> ASEAN + ESCAP.
27	Prinsip yang KEEMPAT Rukunegara, KEDAULATAN UNDANG-UNDANG membawa maksud	<input type="checkbox"/> undang-undang dibuat oleh rakyat. <input type="checkbox"/> undang-undang mengekalkan ketertiban dalam masyarakat. <input type="checkbox"/> undang-undang adalah diperkenan oleh DYMM Yang Dipertuan Agong. <input type="checkbox"/> Pemerintah dan orang yang diperintah sama-sama tertakluk kepada undang-undang.

28	Badan pembuat dasar yang TERTINGGI di Malaysia ialah	<input type="checkbox"/> Kabinet. <input type="checkbox"/> Parlimen. <input type="checkbox"/> Mahkamah. <input type="checkbox"/> DYMM Yang DiPertuan Agung.
29	<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p><i>"...Persekutuan Tanah Melayu ...dengan limpah Allah SWT akan kekal menjadi sebuah negara demokrasi yang merdeka dan berdaulat serta berdasarkan kepada kebebasan dan keadilan dan sentiasa menjaga dan mengutamakan kesejahteraan dan kesentosaan rakyat dan mengekalkan keamanan di antara segala bangsa".</i></p> </div> <p>Petikan di atas adalah sebahagian daripada</p>	<input type="checkbox"/> Rukunegara. <input type="checkbox"/> Wawasan 2020. <input type="checkbox"/> Perisytiharan Kemerdekaan 1957. <input type="checkbox"/> Mukadimah Perlembagaan untuk Persekutuan Malaysia.
30	Dalam negara yang mengamalkan prinsip demokrasi, menubuhkan persatuan yang banyak untuk disertai oleh rakyat adalah penting untuk	<input type="checkbox"/> memberi sumber cukai yang banyak untuk kerajaan. <input type="checkbox"/> memberi peluang kepada rakyat untuk mengemukakan pendapat yang berbeza. <input type="checkbox"/> menjadi saluran untuk kerajaan memaklumkan undang-undang baru kepada rakyat. <input type="checkbox"/> bertindak secara kolektif demi mempertahankan orang yang ditahan .

5.3a. Construction of Items for Civic Dispositional Aspect: Consumer Patriotism

The Structure from Michell's Theory Used to Develop Statements 1 – 4 on Consumer Patriotism: A Patriotic Malaysian should



Items for the Measurement of Consumer Patriotism

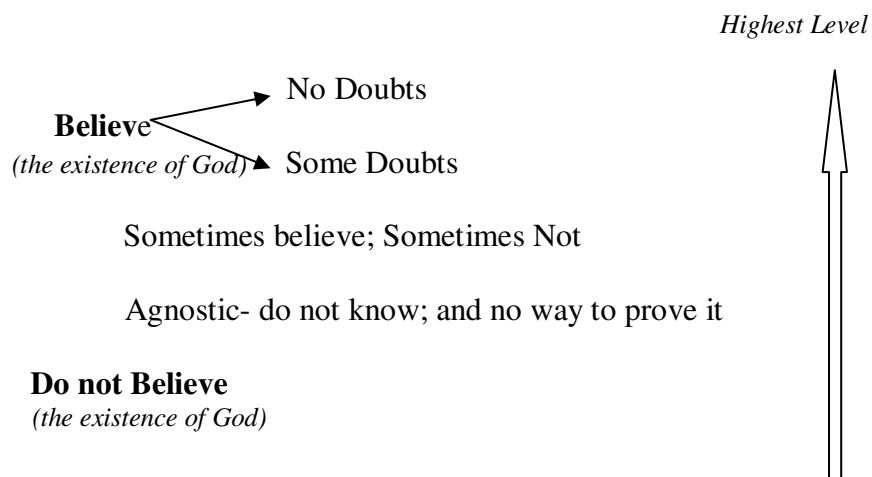
	SD			SA
1. A patriotic Malaysian citizen should only buy Malaysian products .	1	2	3	4
2. When a product is not manufactured in Malaysia, buying an imported one is justifiable.	1	2	3	4
3. It does not matter where products are made or growth, people should buy whichever they wish.	1	2	3	4
4. It's always better to buy imported products.	1	2	3	4

Highest

5.3b.

Construction of Items for Civic Dispositional Aspect: Belief in God

The Structure from Michell's Theory Used to Develop Statements 1 – 5 on Belief in God



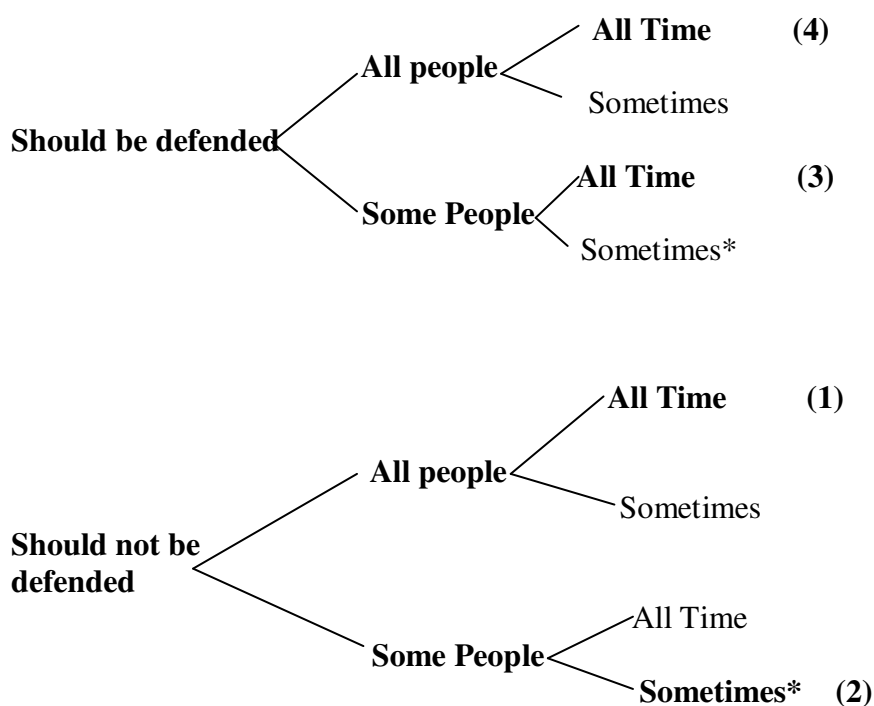
To What extent does each of the following statement describe your belief in God?

	SD			SA
1. I know God/a higher power really exists and I have no doubts about it	1	2	3	4
2. While I have doubts, I feel that I do believe in God/ a higher power.	1	2	3	4
3. I find myself believing in God/ a higher power, some of the time, but not at other times.	1	2	3	4
4. I don't know whether there is a God/ a higher power, and I don't believe there is any way to find out.	1	2	3	4
5. I do not believe in God/ a higher power.	1	2	3	4

5.3c.

Construction of Items for Civic Dispositional Aspect: Support for Freedom of Expression

The Structure from Michell's Theory Used to Develop Statements 1 – 4 on Support for Freedom of Expression: Freedom of Expression



- *Bearing the same meaning*

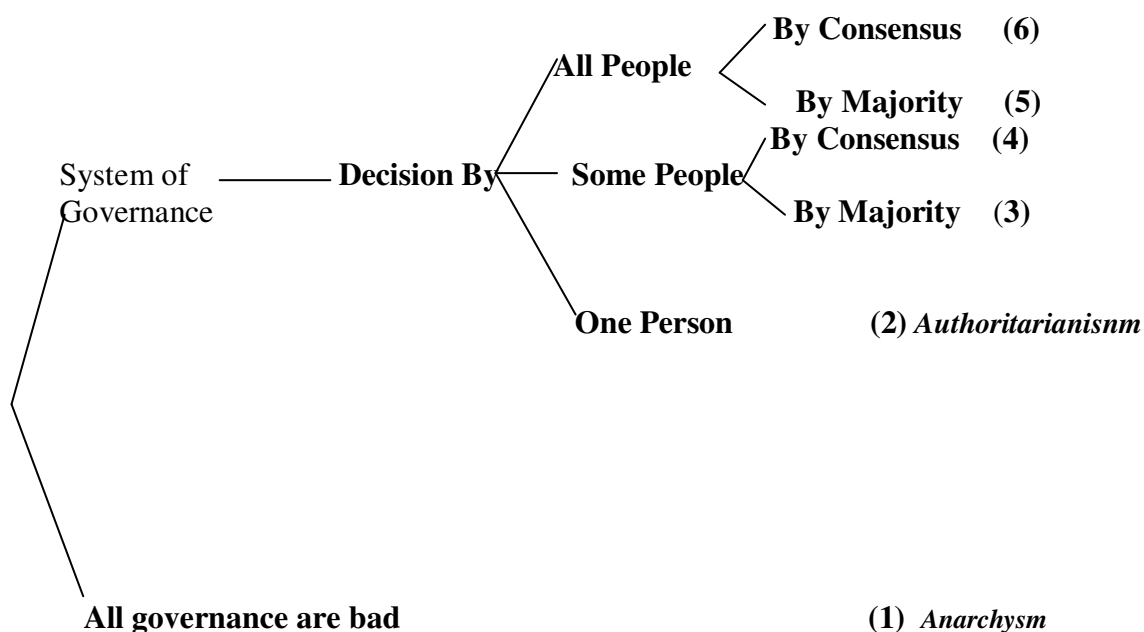
Items for Support for Freedom of Expression Principle

What is your view about freedom of expression as a democratic principle?	SD			SA	Highest
1. Freedom of speech should be respected for all people, at all times.	1	2	3	4	↑
2. Freedom of speech should only be respected for people who are enlightened and responsible about what they say.	1	2	3	4	
3. Speech or expression of opinion that might incite an audience to violence should be prohibited even in a democratic society.	1	2	3	4	
4. Absolute freedom of speech should not be respected at all as it will only create dissension and unrest in society.	1	2	3	4	

5.3d.

Construction of Items for Civic Dispositional Aspect: Support for Democratic Governance

Figure The Structure from Michell's Theory Used to Develop Statements 1 – 4 on Support for Democratic Governance: A Good Organizational Governance is where



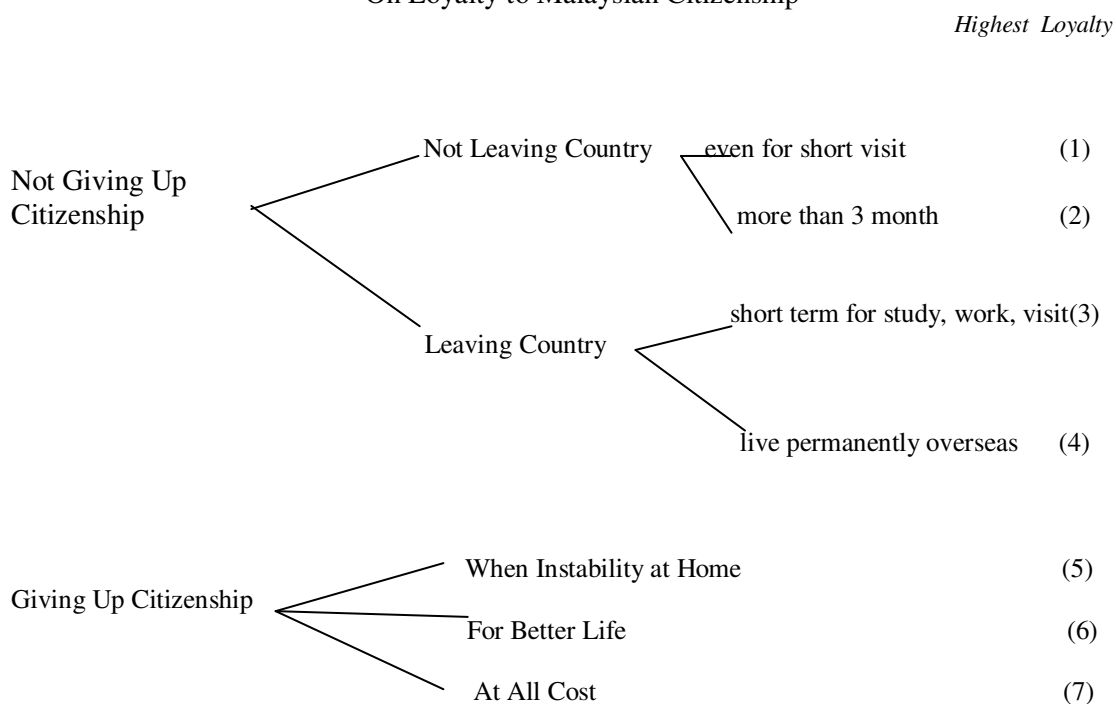
Items for Support for Principle of Democratic Governance

What is your view about the best system of organizational governance?	SD			SA	Highest
1. All members should be involved directly in deciding what is best for all based on negotiation and consensus.	1	2	3	4	↑
2. All members should be involved directly in deciding what is best for all based on decisions of the majority.	1	2	3	4	
3. A number of best able and democratically selected representatives negotiate and decide by consensus, on what is best for all.	1	2	3	4	
4. A number of best able and democratically selected representatives decide on what is best for all based on the decision of the majority.	1	2	3	4	
5. One leader who sits at the top decides what is best for all in the institution.	1	2	3	4	
6. All forms of governance are unnecessary, oppressive, undesirable and should be abolished.	1	2	3	4	

5.3e.

Construction of Items for Civic Dispositional Aspect: Loyalty to Malaysian Citizenship

The Structure from Michell's Theory Used to Develop Statements 1 – 7
On Loyalty to Malaysian Citizenship

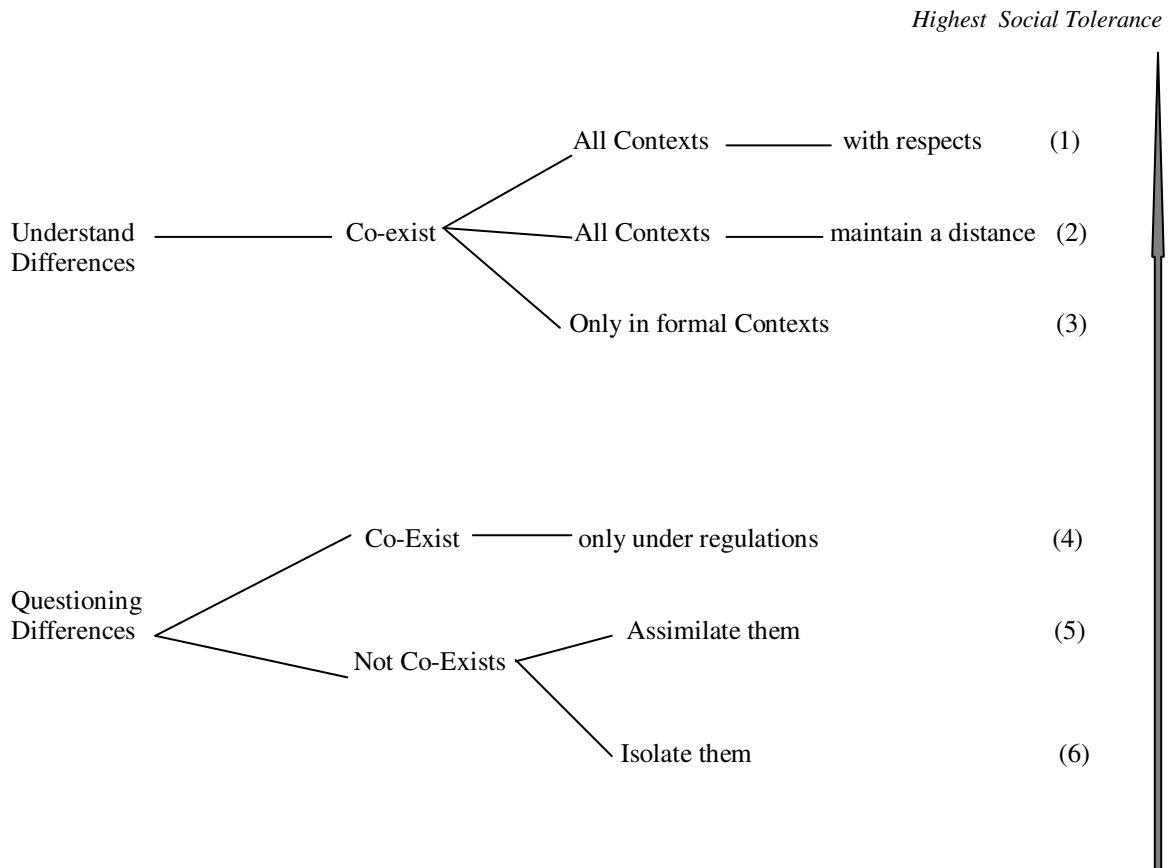


To what extent do you agree with the following statements?	SD			SA
1. I'll forever be a Malaysian citizen, in time of prosperity as well as in time of crisis & I have no intention of leaving Malaysia even for a short visit to other country.	1	2	3	4
2. I'll forever be a Malaysian citizen, in time of prosperity as well as in time of crisis; but I'll consider visiting other country for less than 3 months.	1	2	3	4
3. I will consider going to other countries for a while to study, work or visit, but I will definitely come back to work and live permanently in Malaysia.	1	2	3	4
4. I will consider working and living permanently in other country, but WILL NEVER give up my Malaysian citizenship to take up a citizenship of other countries.	1	2	3	4
5. I will give up my Malaysian citizenship to get a foreign citizenship if there is impending instability and crisis in Malaysia.	1	2	3	4
6. I'm willing to relinquish my Malaysian citizenship to get a foreign citizenship if that will give me a better living condition.	1	2	3	4
7. Given an opportunity, I will take up a foreign citizenship, under all circumstances.	1	2	3	4

5.3f.

Construction of Items for Civic Dispositional Aspect: Social Tolerance

The Structure from Michell's Theory Used to Develop Statements 1 – 6
On Social Tolerance: Stance on social cultural differences in society



Please read each statement and circle the appropriate number on the scale that correspond to the way you feel about the statement.

1. **I understand** the following **social cultural differences** in society; **I accept them as they are**; **I'm comfortable to coexist** with them in all contexts; and **I respect** them:

	SD			SA
a. People of different ethnicity	1	2	3	4
b. People of different religion	1	2	3	4
c. People of different socio- economic status	1	2	3	4

2. **I understand** the following **social cultural differences** in society; **I accept them as they are**; **I'm willing to coexist with them** in all contexts; but **I'll maintain a certain distance** from them.

	SD			SA
a. People of different ethnicity	1	2	3	4
b. People of different religion	1	2	3	4
c. People of different socio- economic status	1	2	3	4

3. **I understand** the following **social cultural differences** in society; **I accept them as they are**; **I'm willing to coexist with them** only in **formal contexts**, such as work; but not in private and more intimate relationship.

	SD			SA
a. People of different ethnicity	1	2	3	4
b. People of different religion	1	2	3	4
c. People of different socio- economic status	1	2	3	4

4. **I question** the following **social cultural differences** in society; **I'm not willing to coexist with them**; **unless required by regulations/ law**.

	SD			SA
a. People of different ethnicity	1	2	3	4
b. People of different religion	1	2	3	4
c. People of different socio- economic status	1	2	3	4

5. **I question** the following **social cultural differences** in society; **I'm not willing to coexist with them**; They should **be assimilated** into my social culture.

	SD			SA
a. People of different ethnicity	1	2	3	4
b. People of different religion	1	2	3	4
c. People of different socio- economic status	1	2	3	4

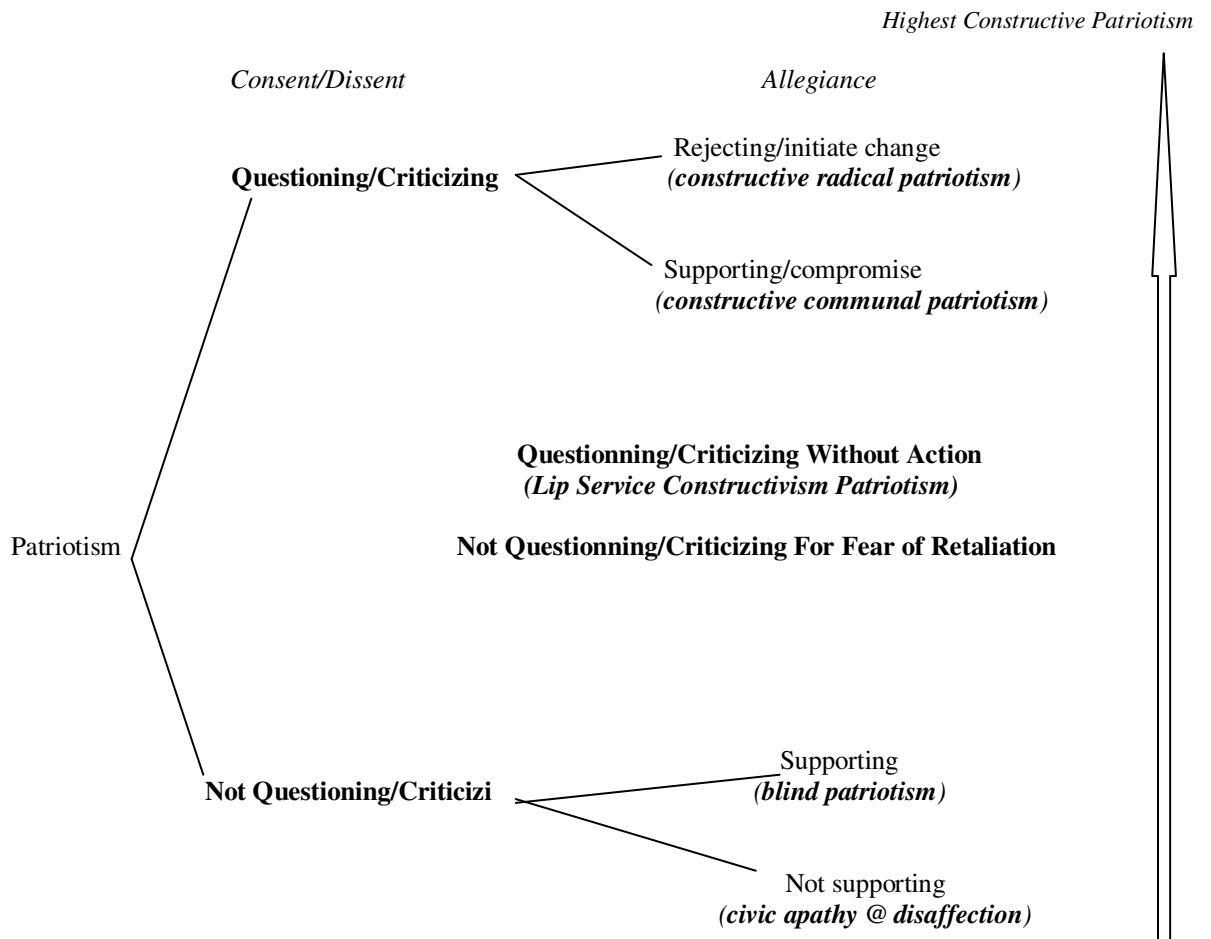
6. **I question** the following **social cultural differences** in society; **I'm not willing to coexist with them in all contexts**; there should be government policy to **isolate** them physically and socially.

	SD			SA
a. People of different ethnicity	1	2	3	4
b. People of different religion	1	2	3	4
c. People of different socio- economic status	1	2	3	4

5.3g.

Construction of Items for Civic Dispositional Aspect: Constructive Patriotism

The Structure from Michell's Theory Used to Develop Statements 1 – 6
On Constructive Patriotism



How would you rate the following characteristics of people, using the scale given?

1. People who *question the shortcomings* in the following aspects of governance in Malaysia, and *work proactively to change* them:

	Not A Good Citizen At All			Very Much A Good Citizen
a. The Constitution of Malaysia.	1	2	3	4
b. The laws.	1	2	3	4
c. National Education Policies	1	2	3	4
d. Foreign Policies	1	2	3	4

2. People who *question the shortcomings* in the following aspects of governance in Malaysia, *but will compromise and accept them in the interests of the country*:

	Not A Good Citizen At All			Very Much A Good Citizen
a. The Constitution of Malaysia	1	2	3	4
b. The laws	1	2	3	4
c. National Education Policies	1	2	3	4
d. Foreign Policies	1	2	3	4

3. People who *question the shortcomings* in the following aspects of governance in Malaysia, but take *no action to change* them:

	Not A Good Citizen At All			Very Much A Good Citizen
a. The Constitution of Malaysia.	1	2	3	4
b. The laws.	1	2	3	4
c. National Education Policies	1	2	3	4
d. Foreign Policies	1	2	3	4

4. People who *do not question the shortcomings* in the following aspects of governance in Malaysia *due to fear of retaliation*.

	Not A Good Citizen At All			Very Much A Good Citizen
a. The Constitution of Malaysia.	1	2	3	4
b. The laws.	1	2	3	4
c. National Education Policies	1	2	3	4
d. Foreign Policies	1	2	3	4

5. People who *do not question the shortcomings* in the following aspects of governance in Malaysia *because they love Malaysia*:

	Not A Good Citizen At All			Very Much A Good Citizen
a. The Constitution of Malaysia.	1	2	3	4
b. The laws.	1	2	3	4
c. National Education Policies	1	2	3	4
d. Foreign Policies	1	2	3	4

6. People who *couldn't be bothered about* the following aspects of governance in Malaysia:

	Not A Good Citizen At All			Very Much A Good Citizen
a. The Constitution of Malaysia	1	2	3	4
b. The laws	1	2	3	4
c. National Education Policies	1	2	3	4
d. Foreign Policies	1	2	3	4

5.4

MCDI: Pilot Study (Malay Version)

A1. Perasaan Terhadap Malaysia

Sila tandakan \checkmark dalam satu petak pada skala yang diberikan di bawah untuk menggambarkan perasaan anda terhadap negara kita, Malaysia serta kedudukan anda sebagai rakyat Malaysia.

A1.

*Saya Rasa
Seperti Orang
Luar Di
Malaysia*

*Saya Rasa
Sebahagian
Daripada
Malaysia*

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A2.

*Saya Sangat
Berbangga
Sebagai
Rakyat Malaysia*

*Saya **Berasa**
Sungguh Malu
Sebagai Rakyat
Malaysia*

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A3.

*Pengalaman Saya
Sebagai Rakyat
Malaysia Amat
Menyeronokkan*

*Pengalaman Saya
Sebagai Rakyat
Malaysia Amat
Tidak
Menyeronokkan*

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A4.

*Masa Depan Saya
Terjamin di
Malaysia*

*Masa Depan Saya
Tidak Terjamin di
Malaysia*

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A5.

*Saya Amat
Mencintai
Malaysia*

*Saya Amat
Membenci
Malaysia*

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SB. Kepercayaan Kepada Tuhan

Berikut merupakan pernyataan tentang pelbagai tahap kepercayaan kepada Tuhan. Sila bulatkan **SATU** nombor pada skala yang diberikan selepas setiap pernyataan, untuk menunjukkan sejauhmana anda bersetuju/ tidak bersetuju dengan pernyataan tersebut.

	*STB			**SB
SB1. Saya <i>tahu</i> bahawa Tuhan/ suatu kuasa tertinggi benar-benar wujud , saya <i>tidak pernah</i> meragui hakikat ini.	1	2	3	4
SB2. Walaupun <i>mempunyai keraguan</i> , saya rasa saya memang percaya kepada Tuhan/ suatu kuasa tertinggi .	1	2	3	4
SB3. Saya <i>kadang-kala mempercayai</i> Tuhan/ suatu Kuasa Tertinggi, <i>kadang-kala tidak</i> .	1	2	3	4
SB4. Saya <i>tidak tahu samada</i> Tuhan/ suatu Kuasa Tertinggi wujud, dan saya rasa <i>tiada cara untuk mendapat kepastian</i> tentangnya.	1	2	3	4
SB5. Saya <i>tidak percaya kepada</i> Tuhan/ suatu Kuasa Tertinggi.	1	2	3	4

*STB-Sangat Tidak Bersetuju

** SB- Sangat Bersetuju

SC. Iltizam Terhadap Agama

	Tidak Pernah	1-2 Kali Setahun	1-2 Kali Sebulan	1-2 Kali Seminggu	1-2 Kali Sehari	Sekurang-kurangnya Lima Kali Sehari
SC1. Berapa kerapkah anda melakukan ibadats embahyang / solat?	1	2	3	4	5	6

	Tidak Pernah	1-2 Kali Setahun	1-2 Kali Sebulan	1-2 Kali Seminggu	Hampir Setiap Hari
SC2. Berapa kerapkah anda membaca buku /majalah atau mendengar ceramah tentang agama anda?	1	2	3	4	5

	Tidak Pernah	1-2 Kali Setahun	1-2 Kali Sebulan	1-2 Kali Seminggu
SC3. Berapa kerapkah anda menyertai aktiviti anjuran institusi agama anda?	1	2	3	4

	Tiada Pengaruh Langsung			Mempengaruhi Setiap Aspek Kehidupan Saya
SC4. Sejauh manakah kepercayaan agama anda mempengaruhi kehidupan anda?	1	2	3	4

LC. Ketaatan: Kewarganegaraan

Andaikan anda mendapat peluang untuk memperoleh kewarganegaraan daripada satu negara lain. Namun, menurut Perlembagaan Malaysia, anda terpaksa melucutkan kewarganegaraan Malaysian selepas mendapat kewarganegaraan dari negara lain.

Berikut merupakan tindakan yang mungkin bagi pihak anda. Sila bulatkan **SATU** nombor pada skala yang diberikan selepas setiap pernyataan, untuk menunjukkan sejauhmana anda bersetuju/ tidak bersetuju dengan pernyataan tersebut.

	*STB			**SB
LC1. <i>Saya pasti akan memperoleh taraf kewarganegaraan dari negara lain, dalam apa jua keadaan.</i>	1	2	3	4
LC2. <i>Saya mungkin akan memperoleh taraf kewarganegaraan negara lain, sekiranya kewarganegaraan tersebut menjamin kehidupan yang lebih baik.</i>	1	2	3	4
LC3. <i>Saya mungkin membuat keputusan untuk bekerja dan menetap di negara tersebut, tetapi saya TIDAK AKAN melepaskan taraf kewarganegaraan saya di Malaysia.</i>	1	2	3	4
LC4. <i>Saya akan mengekalkan taraf kewarganegaraan saya di Malaysia, serta terus menetap di Malaysia, dalam apa jua keadaan pun.</i>	1	2	3	4

*STB-Sangat Tidak Bersetuju

** SB- Sangat Bersetuju

LS. Ketaatan: Sokongan Terhadap Dasar Negara

Sila bulatkan **SATU** nombor pada skala yang diberikan selepas setiap pernyataan, untuk menunjukkan sejauhmana anda bersetuju/ tidak bersetuju dengan pernyataan tersebut.

LS1. Seseorang warganegara Malaysia dewasa yang baik tidak perlu mengambil berat tentang aspek berikut dalam pentadbiran Malaysia:

	*STB			**SB
LS1a. <i>Perlembagaan Malaysia.</i>	1	2	3	4
LS1b. <i>Undang-Undang Malaysia.</i>	1	2	3	4
LS1c. <i>Dasar Pendidikan Kebangsaan Malaysia..</i>	1	2	3	4
LS1d. <i>Dasar Luar Negara Malaysia</i>	1	2	3	4

*STB-Sangat Tidak Bersetuju

** SB- Sangat Bersetuju

LS2. Seseorang warganegara Malaysia dewasa yang baik dan mencintai Malaysia tidak patut mempersoalkan aspek berikut dalam pentadbiran Malaysia:

	*STB			**SB
LS1a. <i>Perlembagaan Malaysia.</i>	1	2	3	4
LS1b. <i>Undang-Undang Malaysia.</i>	1	2	3	4
LS1c. <i>Dasar Pendidikan Kebangsaan Malaysia..</i>	1	2	3	4
LS1d. <i>Dasar Luar Negara Malaysia</i>	1	2	3	4

*STB-Sangat Tidak Bersetuju

** SB- Sangat Bersetuju

LS3. Seseorang **warganegara Malaysia dewasa** yang **baik** patut **mempersoalkan kepincangan** dalam aspek pentadbiran Malaysia berikut, tetapi **perlu berkompromi demi kepentingan negara**:

	*STB			**SB
LS1a. <i>Perlembagaan Malaysia.</i>	1	2	3	4
LS1b. <i>Undang-Undang Malaysia.</i>	1	2	3	4
LS1c. <i>Dasar Pendidikan Kebangsaan Malaysia..</i>	1	2	3	4
LS1d. <i>Dasar Luar Negara Malaysia</i>	1	2	3	4

*STB-Sangat Tidak Bersetuju ** SB- Sangat Bersetuju

LS4. Seseorang **warganegara Malaysia dewasa** yang **baik** patut **mempersoalkan kepincangan** dalam aspek pentadbiran Malaysia berikut, tetapi **tidak perlu berusaha** untuk **mengubah keadaan**:

	*STB			**SB
LS1a. <i>Perlembagaan Malaysia.</i>	1	2	3	4
LS1b. <i>Undang-Undang Malaysia.</i>	1	2	3	4
LS1c. <i>Dasar Pendidikan Kebangsaan Malaysia..</i>	1	2	3	4
LS1d. <i>Dasar Luar Negara Malaysia</i>	1	2	3	4

*STB-Sangat Tidak Bersetuju ** SB- Sangat Bersetuju

LS5. Seseorang **warganegara Malaysia dewasa** yang **baik** bukan hanya **patut mempersoalkan kepincangan** dalam aspek pentadbiran Malaysia berikut, **tetapi juga** perlu **aktif berusaha** untuk **mengubah keadaan**:

	*STB			**SB
LS1a. <i>Perlembagaan Malaysia.</i>	1	2	3	4
LS1b. <i>Undang-Undang Malaysia.</i>	1	2	3	4
LS1c. <i>Dasar Pendidikan Kebangsaan Malaysia..</i>	1	2	3	4
LS1d. <i>Dasar Luar Negara Malaysia</i>	1	2	3	4

*STB-Sangat Tidak Bersetuju ** SB- Sangat Bersetuju

ST. Toleransi

Penyataan berikut menghuraikan pelbagai sikap individu terhadap perbezaan sosial budaya dalam komuniti.

Sila bulatkan **SATU** nombor pada skala yang diberikan selepas setiap pernyataan, untuk menunjukkan sejauhmana anda bersetuju/ tidak bersetuju dengan pernyataan tersebut

ST1. Saya **memahami perbezaan sosial budaya** berikut di kalangan ahli komuniti yang lain; saya **menerima mereka seadanya**; saya **selesa wujud bersama mereka** dalam semua konteks kehidupan; dan saya **menghormati mereka**.

	*STB			**SB
ST1a. <i>orang yang berlainan etnik</i>	1	2	3	4
ST1b. <i>orang yang berlainan agama</i>	1	2	3	4
ST1c. <i>orang yang berlainan status sosio-ekonomi</i>	1	2	3	4

*STB-Sangat Tidak Bersetuju ** SB- Sangat Bersetuju

ST2. Saya **memahami perbezaan sosial budaya** berikut di kalangan ahli komuniti yang lain; saya **menerima mereka seadanya**; saya **sudi wujud bersama** mereka dalam **semua konteks kehidupan**; tetapi saya akan **memastikan satu jarak tertentu daripada mereka**.

	*STB			**SB
ST1a. orang yang berlainan etnik	1	2	3	4
ST1b. orang yang berlainan agama	1	2	3	4
ST1c. orang yang berlainan status sosio-ekonomi	1	2	3	4

*STB-Sangat Tidak Bersetuju ** SB- Sangat Bersetuju

ST3. Saya **memahami perbezaan sosial budaya** berikut di kalangan ahli komuniti yang lain; saya **menerima mereka seadanya**; saya **sudi wujud bersama** mereka **hanya** dalam **konteks formal** (seperti dalam alam pekerjaan); tetapi **tidak dalam konteks yang bersifat peribadi serta hubungan yang lebih intim**.

	*STB			**SB
ST1a. orang yang berlainan etnik	1	2	3	4
ST1b. orang yang berlainan agama	1	2	3	4
ST1c. orang yang berlainan status sosio-ekonomi	1	2	3	4

*STB-Sangat Tidak Bersetuju ** SB- Sangat Bersetuju

ST4. Saya **mempersoalkan perbezaan social-budaya** berikut di kalangan ahli komuniti yang lain; saya **tidak sudi wujud bersama** mereka , **melainkan dikehendaki berbuat demikian di bawah undang-undang/peraturan**.

	*STB			**SB
ST1a. orang yang berlainan etnik	1	2	3	4
ST1b. orang yang berlainan agama	1	2	3	4
ST1c. orang yang berlainan status sosio-ekonomi	1	2	3	4

*STB-Sangat Tidak Bersetuju ** SB- Sangat Bersetuju

ST5. Saya **mempersoalkan perbezaan social-budaya** berikut di kalangan ahli komuniti yang lain; saya **tidak sudi wujud bersama** mereka; saya **menuntut supaya mereka diasimilasikan ke dalam budaya saya / berubah menjadi seperti budaya saya**.

	*STB			**SB
ST1a. orang yang berlainan etnik	1	2	3	4
ST1b. orang yang berlainan agama	1	2	3	4
ST1c. orang yang berlainan status sosio-ekonomi	1	2	3	4

*STB-Sangat Tidak Bersetuju ** SB- Sangat Bersetuju

ST6. Saya **mempersoalkan perbezaan social-budaya** berikut di kalangan ahli komuniti yang lain; saya **tidak sudi wujud bersama** mereka dalam semua konteks kehidupan; dan saya **berusaha secara aktif untuk menyisihkan mereka** secara fizikal dan sosial.

	*STB			**SB
ST1a. orang yang berlainan etnik	1	2	3	4
ST1b. orang yang berlainan agama	1	2	3	4
ST1c. orang yang berlainan status sosio-ekonomi	1	2	3	4

*STB-Sangat Tidak Bersetuju ** SB- Sangat Bersetuju

BM. Membeli Barang Buatan Malaysia

Andaikan anda ingin membeli sepasang kasut. Anda nampak dua pasang kasut yang **sama harga dan setara kualitinya** di sebuah kedai; **satu buatan Malaysia** dan **satu lagi diimport** dari negara lain.

Sila nyatakan sejauh mana anda bersetuju/ tidak bersetuju terhadap setiap tindakan yang dinyatakan dalam pernyataan berikut, dengan membulatkan hanya SATU nombor pada skala yang disediakan selepas setiap pernyataan.

	*STB			**SB
BM1. <i>Saya pasti akan membeli barang buatan Malaysia, dalam apa jua keadaan.</i>	1	2	3	4
BM2. <i>Lazimnya saya akan membeli barang buatan Malaysia, Kecuali jika barang tersebut diimport dari negara maju.</i>	1	2	3	4
BM3. <i>Lazimnya saya akan membeli barang import; kecuali jika barang tersebut diimport dari negara kurang maju.</i>	1	2	3	4
BM4. <i>Saya sudah tentu membeli barang import, dalam apa jua keadaan.</i>	1	2	3	4

*STB-Sangat Tidak Bersetuju

** SB- Sangat Bersetuju

DP. Sikap Terhadap Prinsip Demokrasi**DP1. Hak dan Kebebasan**

Bagi setiap hak dan kebebasan rakyat yang berikut dalam sesebuah negara democratic, Sila bulatkan **SATU** nombor pada skala yang diberikan selepas setiap pernyataan untuk menunjukkan samada pada pendapat anda : setiap hak/kebebasan tersebut ‘ tidak perlu dihormati -1’, ‘bergantung kepada situasi-2’, atau ‘ perlu dihormati tanpa kompromi-3’.

	Tidak Perlu Dihormati	Bergantung Kepada Situasi	Perlu Dihormati Tanpa Kompromi
DP1a. <i>Kebebasan Mengemukakan pendapat</i>	1	2	3
DP1b. <i>Kebebasan Berpersatuan</i>	1	2	3
DP1c. <i>kebebasan Beragama</i>	1	2	3
DP1d. <i>Persamaan Hak Di sisi Undang-Undang</i>	1	2	3

DP2. Prinsip Pentadbiran Demokrasi

A dan B sedang membincangkan bagaimana sesuatu institusi perlu ditadbir. Mereka mempunyai pendapat yang berbeza dalam hal ini. ,

Sila nyatakan sejauh mana anda bersetuju / tidak bersetuju dengan pendapat mereka.

	*STB			**SB
DP2a. A: <i>“Saya paling suka sekiranya orang yang paling berkaliber diletakkan sebagai pucuk pimpinan tertinggi, dan mereka diberi kuasa tadbir sepenuhnya. Dalam keadaan ini, dia akan dapat membuat keputusan pentadbiran dengan cepat dan jelas hanya dengan bantuan beberapa orang pakar terpilih. Tak banyak bercakap, tetapi apa yang dirancang berlaku!”</i>	1	2	3	4
DP2b. B: <i>“Saya lebih suka agar sebilangan orang terlibat untuk membuat keputusan dalam sesuatu institusi. Sememangnya kadang-kala banyak perbincangan berlaku sebelum menampakkan hasil, namun dalam keadaan ini penyalahgunaan kuasa tidak mudah berlaku.”</i>	1	2	3	4

*STB-Sangat Tidak Bersetuju

** SB- Sangat Bersetuju

TP. Saling Percaya Sesama Manusia

Sila bulatkan **SATU** nombor pada skala yang diberikan selepas setiap pihak berikut, untuk menunjukkan sejauhmana anda mempercayai mereka.: ‘1’ menunjukkan ‘tidak percaya langsung’ dan ‘4’ menunjukkan ‘percaya sepenuhnya’

	Tak Percaya Langsung			Percaya Sepenuhnya
TP1. Ahli Keluarga Anda	1	2	3	4
TP2. Jiran Tetangga Anda	1	2	3	4
TP3. Rakan-Rakan Sekolah Anda	1	2	3	4
TP4. Orang Yang Berlainan Agama	1	2	3	4
TP5. Orang Yang Berlainan Ethnik	1	2	3	4
TP6. Orang Yang Berlainan Status Sosial-Ekonomi	1	2	3	4
TP7. Orang Yang Berhijrah Dari Negara Lain	1	2	3	4

TCI. Keyakinan Terhadap Institusi & Autoriti

Sejauhmanakah anda yakin terhadap institusi dan pihak berikut? Sila bulatkan **SATU** nombor pada skala yang diberikan: '1' menunjukkan 'Tak Yakin Langsung' dan '4' menunjukkan 'Sangat Yakin'.

	<i>Tak Yakin Langsung</i>			<i>Sangat Yakin</i>
<i>TCI1. Pertubuhan Agama (Masjid/Gereja/Tokong)</i>	1	2	3	4
<i>TCI2. Angkatan Bersenjata</i>	1	2	3	4
<i>TCI3. Media</i>	1	2	3	4
<i>TCI4. Televisyen</i>	1	2	3	4
<i>TCI5. Polis</i>	1	2	3	4
<i>TCI6. Mahkamah</i>	1	2	3	4
<i>TCI7. Kerajaan</i>	1	2	3	4
<i>TCI8. Parti Politik</i>	1	2	3	4
<i>TCI9. Parlimen</i>	1	2	3	4
<i>TCI10. Perkhidmatan Awam</i>	1	2	3	4
<i>TCI11. Pertubuhan Alam Sekitar</i>	1	2	3	4
<i>TCI12. Pertubuhan Wanita</i>	1	2	3	4
<i>TCI13. Pertubuhan Kebajikan</i>	1	2	3	4

SE. Efikasi Kendiri Sivik

SE1. Saya *benar-benar ingin menyumbang terhadap kesejahteraan komuniti* dalam konteks berikut; saya *mempunyai pengetahuan dan kemahiran* untuk berbuat demikian; dan saya *yakin bahawa sistem yang ada akan responsif terhadap tindakan saya*.

	*STB			**SB
<i>SE1a. Di Universiti Saya</i>	1	2	3	4
<i>SE1b. Dalam Komuniti Tempat Tinggal Saya</i>	1	2	3	4

*STB-Sangat Tidak Bersetuju

** SB- Sangat Bersetuju

SE2. Saya *ingin menyumbang terhadap kesejahteraan komuniti* dalam konteks berikut; saya *mempunyai pengetahuan dan kemahiran* untuk berbuat demikian; namun saya *khuatir bahawa sistem yang ada tidak responsif* terhadap usaha saya; walau bagaimanapun saya *ingin mencuba*.

	*STB			**SB
<i>SE1a. Di Universiti Saya</i>	1	2	3	4
<i>SE1b. Dalam Komuniti Tempat Tinggal Saya</i>	1	2	3	4

*STB-Sangat Tidak Bersetuju

** SB- Sangat Bersetuju

SE3. Saya *sememangnya hendak menyumbang terhadap kesejahteraan komuniti* dalam konteks berikut, tetapi saya *tidak mempunyai pengetahuan dan kemahiran* untuk berbuat demikian.

	*STB			**SB
<i>SE1a. Di Universiti Saya</i>	1	2	3	4
<i>SE1b. Dalam Komuniti Tempat Tinggal Saya</i>	1	2	3	4

*STB-Sangat Tidak Bersetuju

** SB- Sangat Bersetuju

SE4. Saya *mempunyai pengetahuan dan kemahiran untuk menyumbang* terhadap kesejahteraan komuniti dalam konteks berikut, namun saya *khuatir bahawa sistem yang ada tidak responsif* terhadap usaha saya; justeru saya *tidak bermotivasi untuk melakukan apa-apa*.

	*STB			**SB
SE1a. Di Universiti Saya	1	2	3	4
SE1b. Dalam Komuniti Tempat Tinggal Saya	1	2	3	4

*STB-Sangat Tidak Bersetuju ** SB- Sangat Bersetuju

SE5. Saya *tidak mempunyai pengetahuan dan kemahiran* untuk menyumbang terhadap kesejahteraan komuniti dalam konteks berikut; justeru, saya *tidak bermotivasi untuk melakukan apa-apa pun*.

	*STB			**SB
SE1a. Di Universiti Saya	1	2	3	4
SE1b. Dalam Komuniti Tempat Tinggal Saya	1	2	3	4

*STB-Sangat Tidak Bersetuju ** SB- Sangat Bersetuju

SE6. Saya *tidak mengambil kisah* terhadap keadaan komuniti dalam konteks berikut.

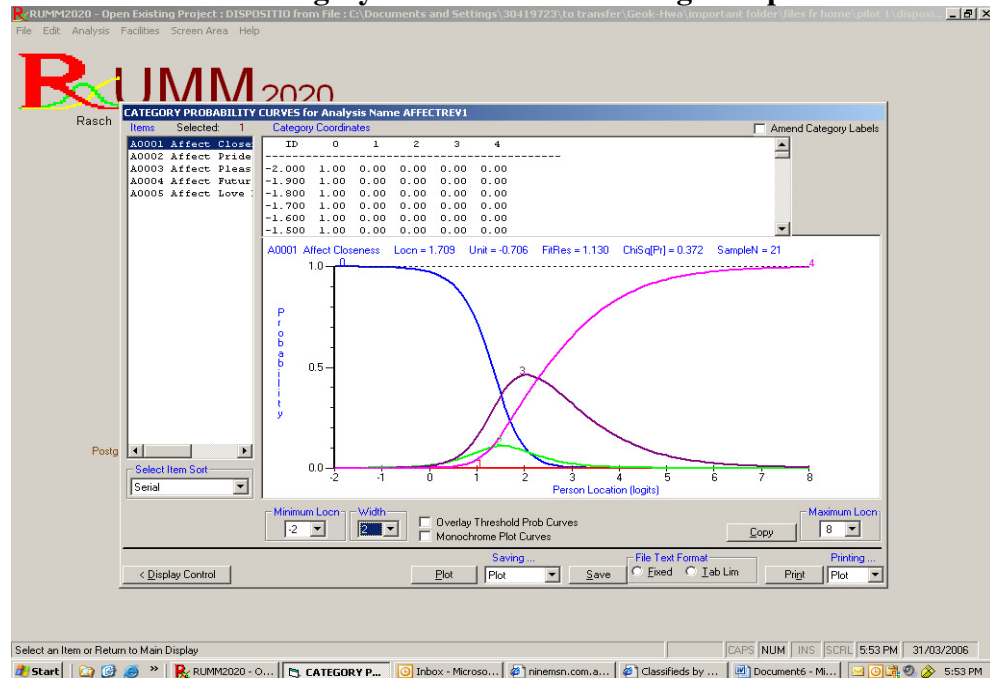
	*STB			**SB
SE1a. Di Universiti Saya	1	2	3	4
SE1b. Dalam Komuniti Tempat Tinggal Saya	1	2	3	4

*STB-Sangat Tidak Bersetuju ** SB- Sangat Bersetuju

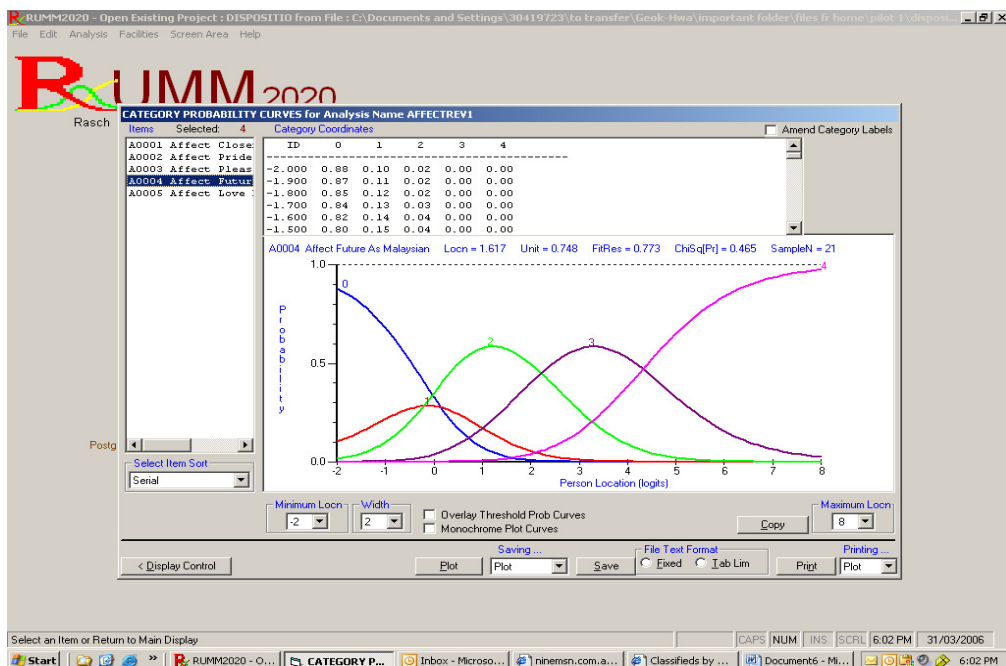
5.5

Example of Items in the MCDI with Disordered Thresholds: Pilot Study

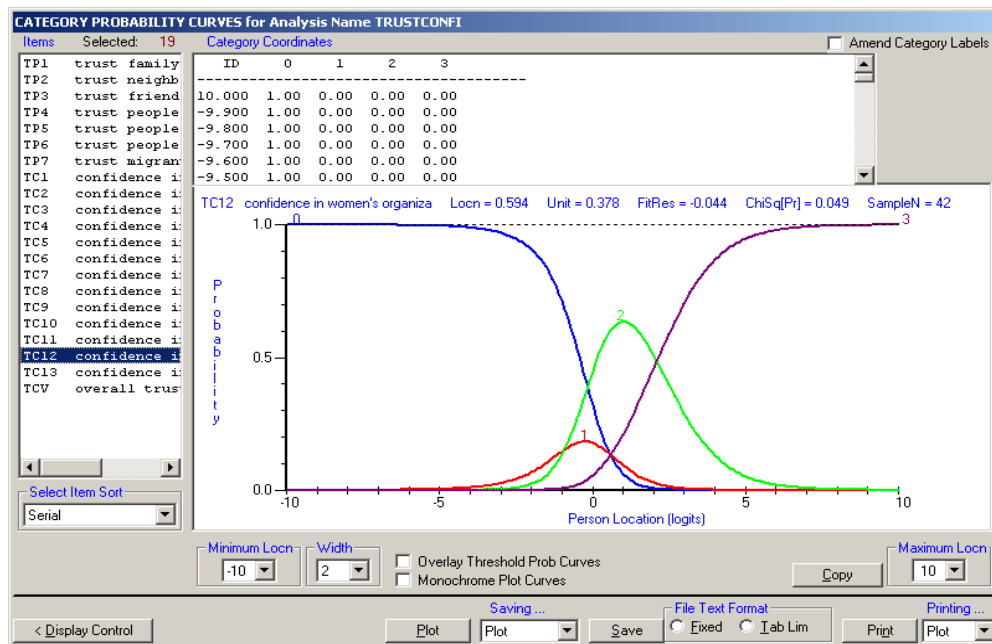
Item A1- category 1 and 2 not functioning as expected



Item A4- category 1 not functioning



Item TC12 Reversed Threshold



5.6a.

MCEI: Pilot Study (Malay Version)

E. Keterlibatan Sivik

EI. Akses Maklumat Hal-Ehwal Semasa

Lazimnya dalam seminggu, berapa kerapkah anda memperoleh maklumat tentang hal-ehwal semasa dari sumber berikut? Sila bulatkan **SATU** nombor pada skala yang diberikan.

	<i>Tak Pernah</i>	<i>1 – 2 Kali Seminggu</i>	<i>3-4 Kali Seminggu</i>	<i>Melebihi 4 Kali Seminggu</i>
<i>EI1. Menonton Berita Dari TV</i>	0	1	2	3
<i>EI2. Mendengar Berita Dari Radio</i>	0	1	2	3
<i>EI3. Membaca Surat Khabar</i>	0	1	2	3
<i>EI4. Membaca Berita Melalui Internet</i>	0	1	2	3

EC. Komunikasi Tentang Isu Semasa

Berapa kerapkah anda berbincang dengan pihak berikut tentang isu-isu semasa? Sila bulatkan **SATU** nombor pada skala yang diberikan.

	<i>Tak Pernah</i>	<i>1-2 Kali Sebulan</i>	<i>1-2 Kali Seminggu</i>	<i>Hampir Setiap Hari</i>
<i>EC1. Dengan Ibu / Bapa / Ahli Keluarga Anda</i>	0	1	2	3
<i>EC2. Dengan Guru/Pensyarah</i>	0	1	2	3
<i>EC3. Dengan Rakan Sebaya</i>	0	1	2	3

EP. Menyelesaikan Masalah Dalam Komuniti

	<i>Tak Pernah & Tak Akan Melakukan</i>	<i>Tak Pernah & Mungkin Akan Melakukan</i>	<i>Kadang-Kala Melakukan</i>	<i>Selalu Melakukan</i>
<i>Dalam setahun yang lepas, Pernahkah anda bekerjasama dengan seseorang / sesuatu kumpulan untuk menyelesaikan sesuatu masalah yang timbul dalam komuniti tempat anda berada (termasuk institusi pengajian tempat anda belajar)?</i>	0	1	2	3

EL. Kepimpinan Sivik

Dalam setahun yang lepas, pernahkah anda memainkan peranan berikut dalam komuniti tempat anda berada, termasuk institusi pengajian tempat anda belajar?

	<i>Tak Pernah & Tak Akan Melakukan</i>	<i>Tak Pernah & Mungkin Akan Melakukan</i>	<i>Pernah Sekali Melakukan</i>	<i>Pernah Melakukan Lebih Daripada Sekali</i>
<i>EL1. Menyediakan satu rancangan untuk menangani sesuatu masalah/ isu</i>	0	1	2	3
<i>EL2. Membangkitkan keprihatinan orang lain terhadap sesuatu masalah/isu.</i>	0	1	2	3
<i>EL3. Menganjurkan dan mengendalikan satu mesyuarat.</i>	0	1	2	3
<i>EL4. Mengemukakan pendapat Di Depan Satu Kumpulan Orang.</i>	0	1	2	3
<i>EL5. Mengenal pasti individu / kumpulan yang dapat membantu menyelesaikan masalah .</i>	0	1	2	3
<i>EL6. Menghubungi seseorang yang tidak dikenali melalui telefon untuk mendapatkan bantuan dalam menangani sesuatu isu/masalah</i>	0	1	2	3
<i>EL7. Menghubungi seseorang perwakilan untuk memaklumkan sesuatu isu/ masalah dalam komuniti.</i>	0	1	2	3
<i>EL8. Menganjurkan suatu petisyen.</i>	0	1	2	3

EG. Keahlian Dalam Pertubuhan

Untuk setiap pertubuhan sukarela di bawah, sila bulatkan SATU nombor pada skala yang diberi untuk menunjukkan samada anda seorang ‘Ahli Aktif’, ‘Ahli Tak Aktif’ ataupun ‘Bukan Ahli’

	<i>Ahli Aktif</i>	<i>Ahli Tak Aktif</i>	<i>Bukan Ahli</i>
<i>EG1. Masjid/ Gereja / Tokong/ Pertubuhan Agama</i>	1	2	3
<i>EG2. Pertubuhan Sukan/Rekreasi</i>	1	2	3
<i>EG3. Pertubuhan Kesenian, Muzik / Pendidikan</i>	1	2	3
<i>EG4. Pertubuhan Pemuda</i>	1	2	3
<i>EG5. Pertubuhan Alam Sekitar</i>	1	2	3
<i>EG7. Pertubuhan Kebajikan</i>	1	2	3
<i>EG8. Pertubuhan Pengguna/Konsumer</i>	1	2	3
<i>EG9. Pertubuhan lain (nyatakan): _____</i>	1	2	3

EPV. Menyuarakan Pendapat

Dalam setahun yang lepas, pernahkan anda melakukan perkara berikut untuk **memperdengarkan suara anda dalam komuniti** tempat anda berada, termasuk institusi di mana anda belajar?

	<i>Tak Pernah & Tak Akan Melakukan</i>	<i>Tak Pernah & Mungkin Akan Melakukan</i>	<i>Pernah Sekali Melakukan</i>	<i>Pernah Melakukan Lebih Daripada Sekali</i>
<i>EPV1. Menulis surat untuk menyuarakan pendapat terhadap sesuatu isu kepada pihak surat khabar</i>	0	1	2	3
<i>EPV2. Menghubungi pihak stesen radio, atau stesen televisyen untuk menyuarakan pendapat tentang sesuatu isu.</i>	0	1	2	3
<i>EPV3. Menghubungi atau mengunjungi pejabat wakil rakyat.</i>	0	1	2	3

EV. Penglibatan Dalam Aktiviti Sukarela

Sila nyatakan samada anda pernah **mengambil bahagian dalam aktiviti sukarela** anjuran pertubuhan/kumpulan berikut **DALAM SETAHUN YANG LEPAS**.

	<i>Tak Pernah & Tak Akan Melakukan</i>	<i>Tak Pernah & Mungkin Akan Melakukan</i>	<i>Kadang-Kala</i>	<i>Kerap Kali</i>
<i>EV1. Pertubuhan Agama</i>	0	1	2	3
<i>EV2. Pertubuhan Alam Sekitar</i>	0	1	2	3
<i>EV3. Pertubuhan untuk kebajikan pemuda, kanak-kanak atau pendidikan</i>	0	1	2	3
<i>EV4. Mana-Mana Kumpulan Lain:</i> <i>(Sila Nyatakan/Huraikan)</i>	0	1	2	3

ED. Derma Untuk Kebajikan

<i>Dalam Setahun Yang Lepas.....</i>	<i>Tak Pernah & Tak Akan Melakukan</i>	<i>Tak Pernah & Mungkin Akan Melakukan</i>	<i>Pernah Sekali Melakukan</i>	<i>Pernah Melakukan Lebih Daripada Sekali</i>
<i>ED1. Pernah anda menderma wang untuk tujuan kebajikan?</i>	0	1	2	3
<i>ED2. Pernahkah anda menderma darah?</i>	0	1	2	3
<i>ED2. Pernahkan anda menganjurkan operasi mengutip derma untuk tujuan kebajikan ?</i>	0	1	2	3

EVR. Pendaftaran Pengundi

	<i>Saya Belum Mendaftar & Tidak Bercadang Untuk Mendaftar</i>	<i>Saya Belum Mendaftar & Mungkin Akan Mendaftar Pada Masa Akan Datang</i>	<i>Saya Telah Mendaftar Sebagai Pengundi</i>
<i>Adakah anda seorang pengundi berdaftar di kawasan pilihanraya anda?</i>	0	1	2

<i>Saya Belum Mencapai Umur 21 Tahun</i>
9

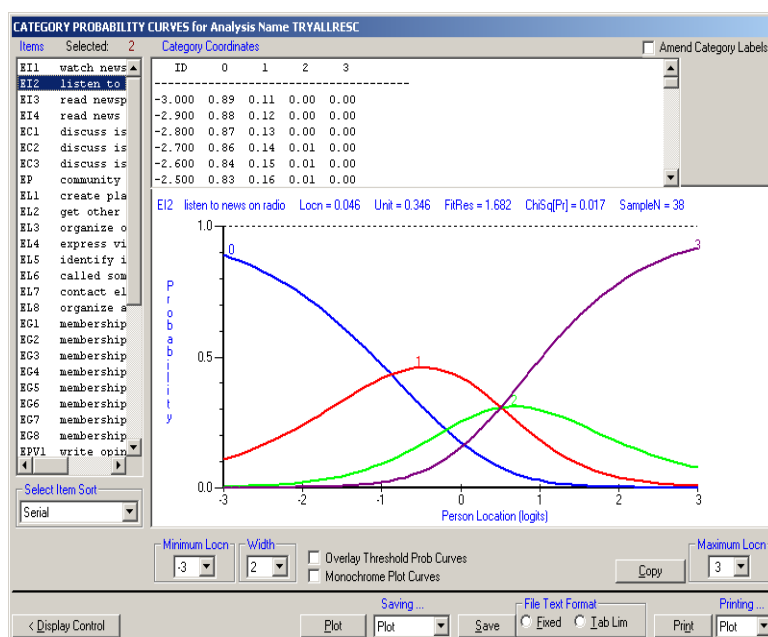
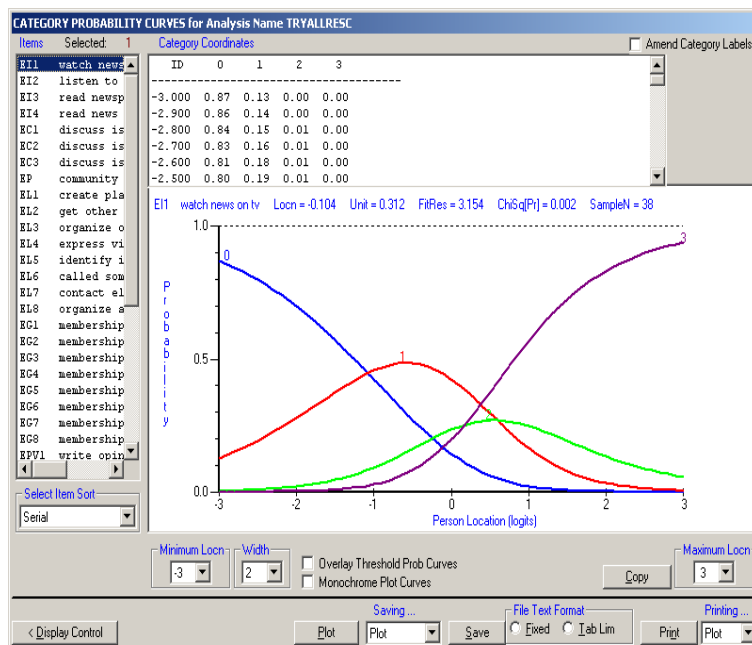
EVV. Mengundi

	<i>Saya tak pernah mengundi & TAK AKAN Mengundi Pada Masa Depan</i>	<i>Saya tak pernah mengundi lagi TAPI mungkin akan mengundi pada masa depan</i>	<i>Saya Mengundi TAPI bukan Dalam Setiap Pilihanraya</i>	<i>Saya TELAH & AKAN mengundi dalam setiap pilihanraya</i>
<i>Adakah anda mengundi dalam pilihanraya yang lepas?</i>	0	1	2	3

<i>Saya Belum Mencapai Umur 21 Tahun</i>
9

5.6b.

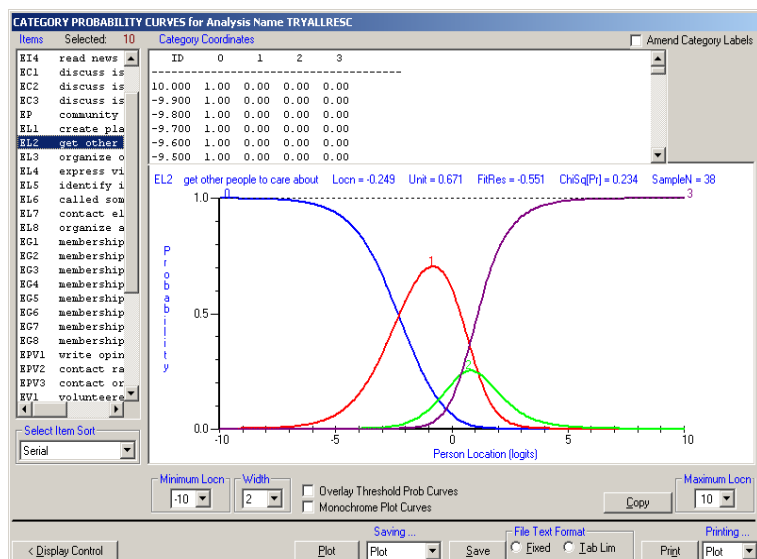
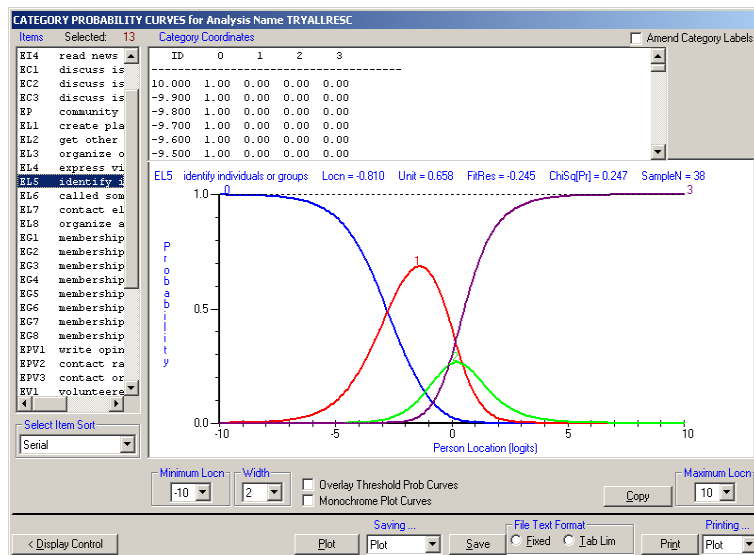
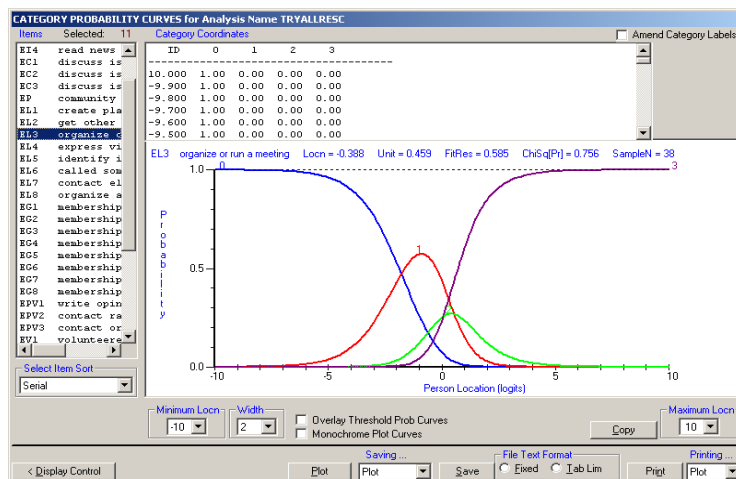
Example of Rasch Analysis Output & Modifications for the MCEI: Pilot Study

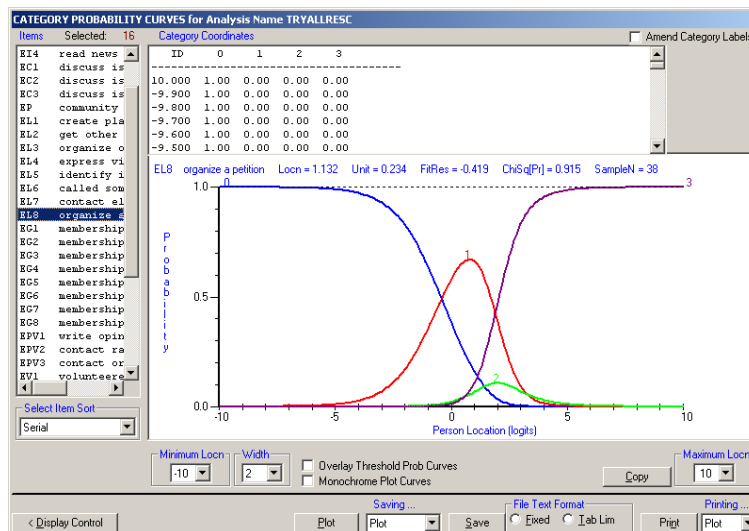


E11,2 : Category 2 not working

Suggestion for Action: retain the four response category but change the label/wording:

Never	Sometimes only & not every day	Once a day	More Than Once Every Day
0	1	2	3

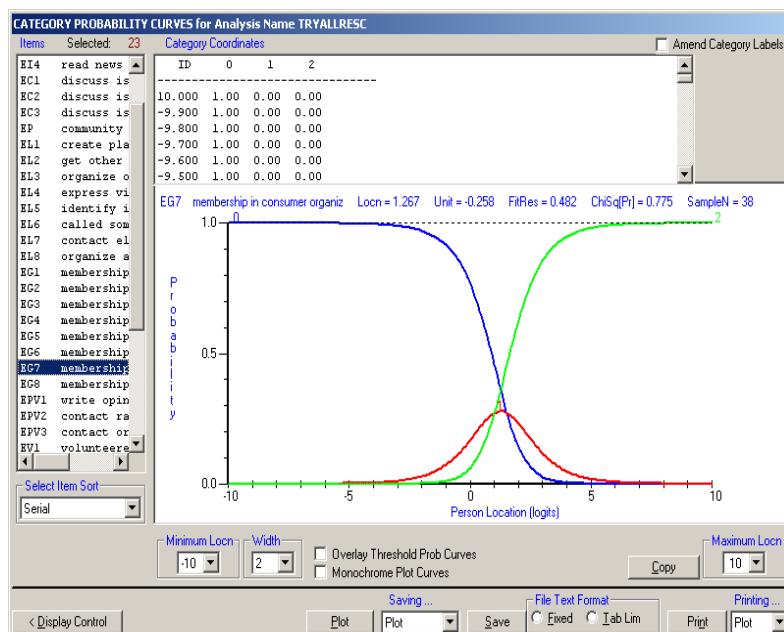
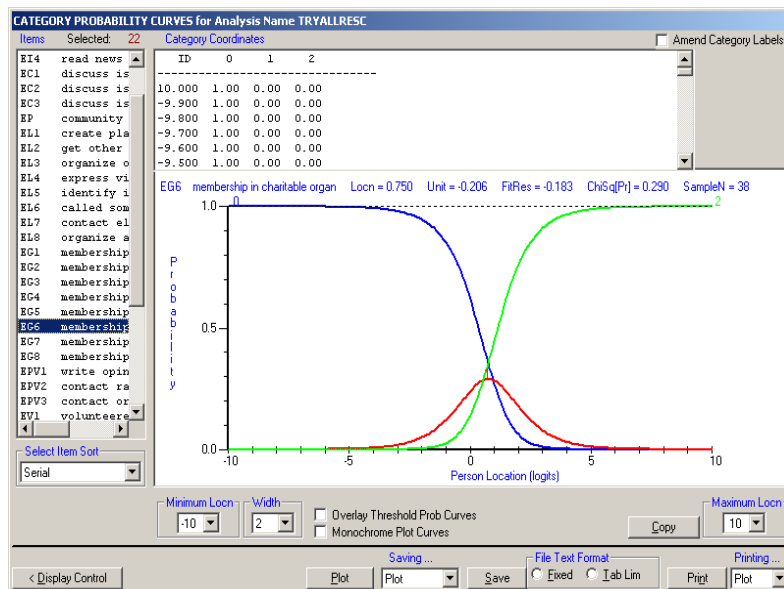
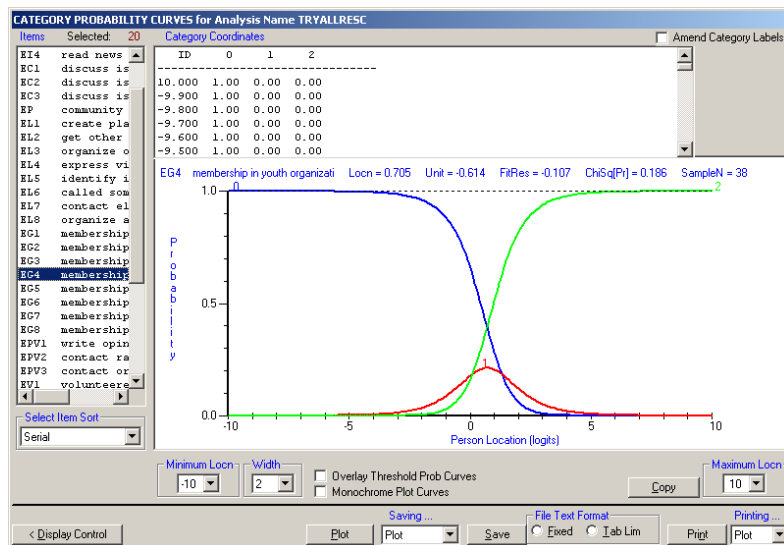


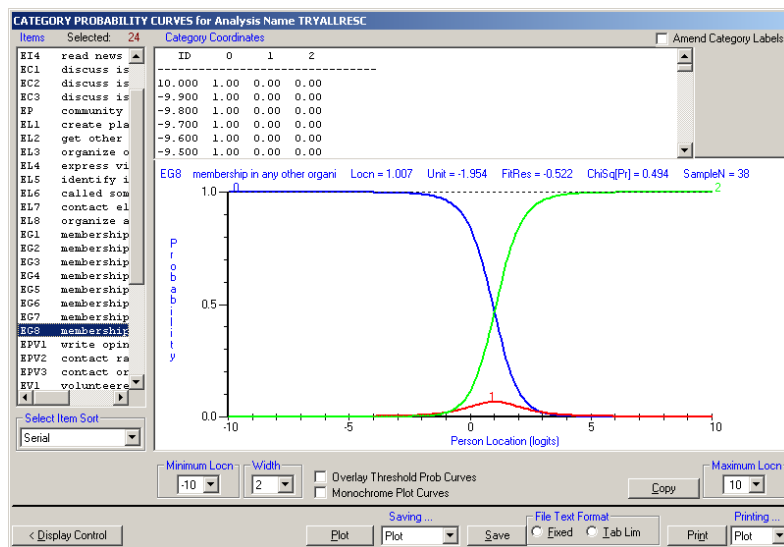


- * for EL2,3,5,7,8 : category 2 is not functioning as expected
- Suggestion for Action: Try to retain the four categories but work to alter the wording/description for each category in order to capture the difference in intensity of the construct of interest.

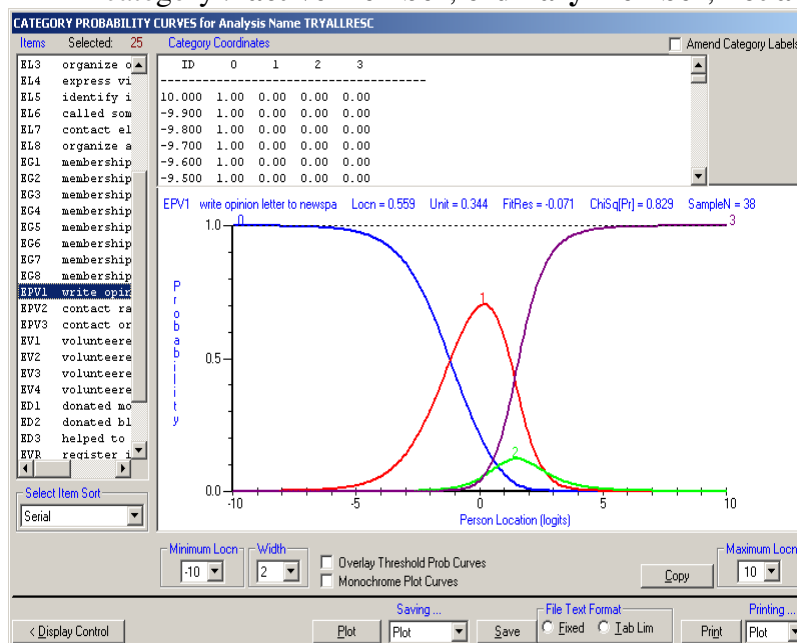
For the past one year, have you ever, and if so, how often have you played the following role?

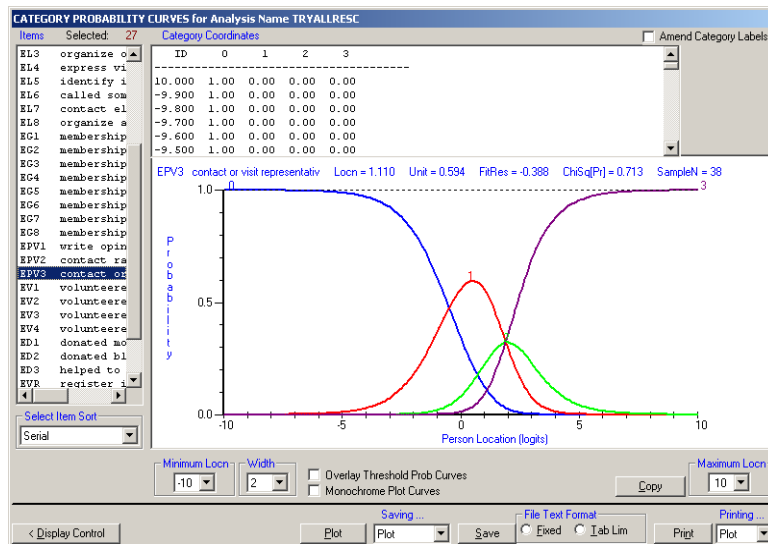
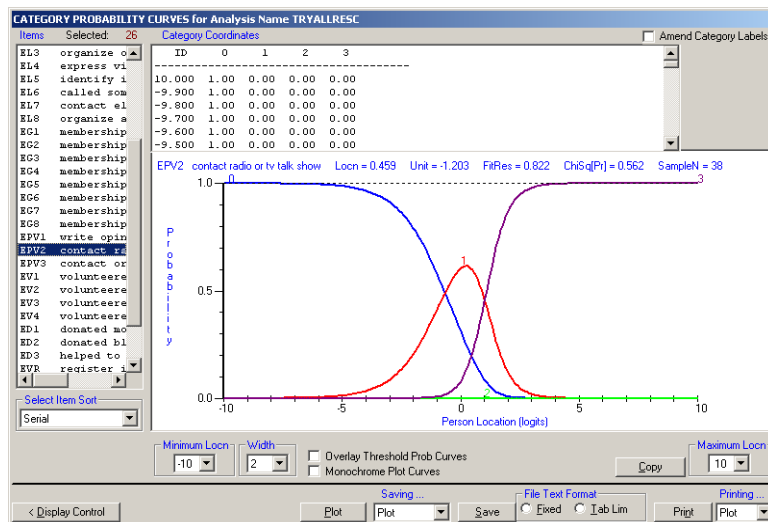
	Have never done it & will never do it	Have never done it & might do it	Have done it occasionally (1 or 2 times over the year)	Have done it often (more than 2 times over the year)
EL1. Created a plan to address a problem/issue in your institution /community				
EL2. Got other people to care about a problem/issue in your institution /community				
EL3. Organized and ran a meeting in your institution/community.				
EL4. Expressed your views about an issue/problem in your institution /community in front of a group of people.				
EL5. Identify individuals or groups who could help with a problem/issue in your institution / community				
EL6. Called someone on the phone that you had never met before to get their help with a problem/issue in your institution /community.				
EL7. Contacted an elected official about a problem/issue in your institution /community.				
EL8. Organized a petition.				





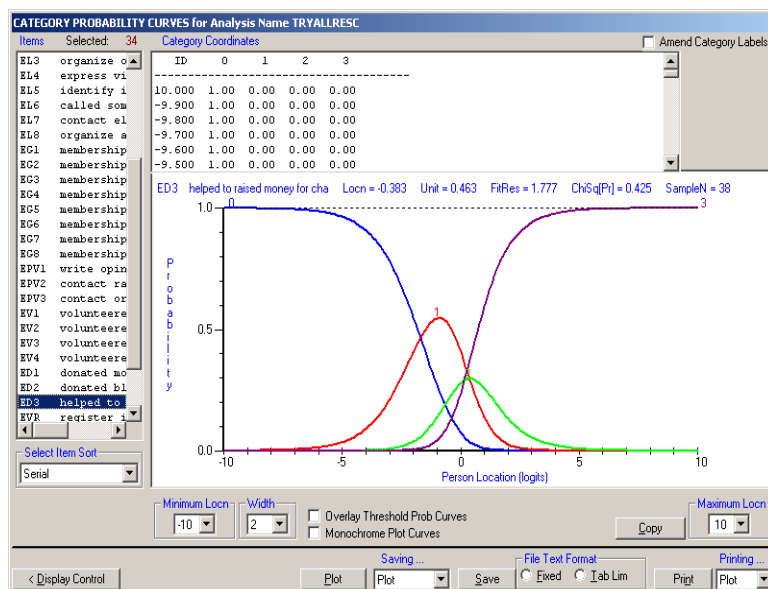
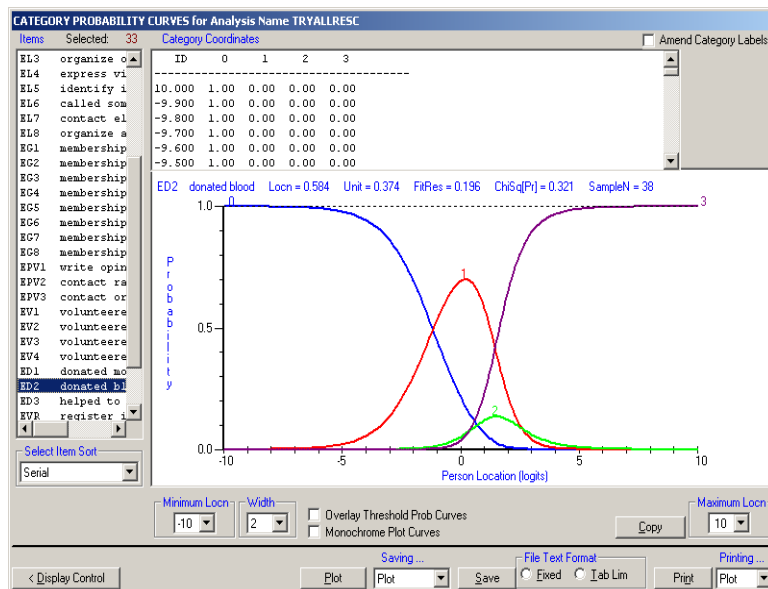
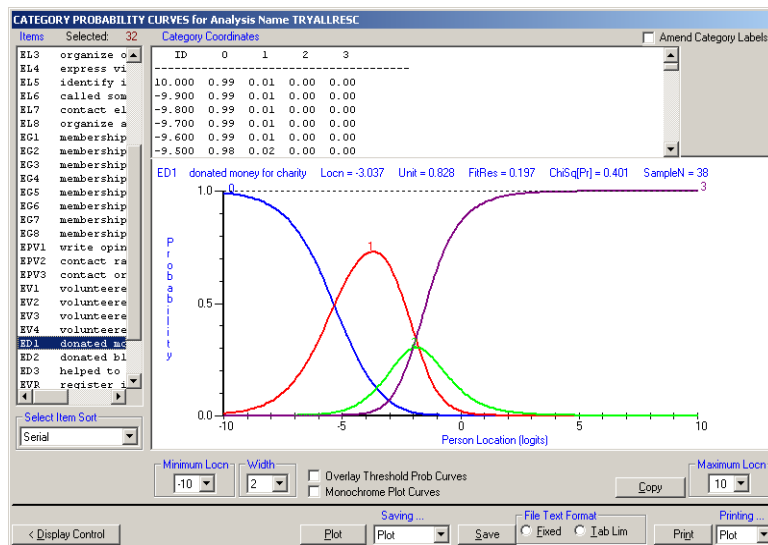
- For EG4,6,7,8, category 1 (inactive member) is not working as expected
- Suggestion for Action: retain 3 categories but altered the description of each category : **active member, ordinary member, not a member.**





EPV1,2,3 : category 2 not working

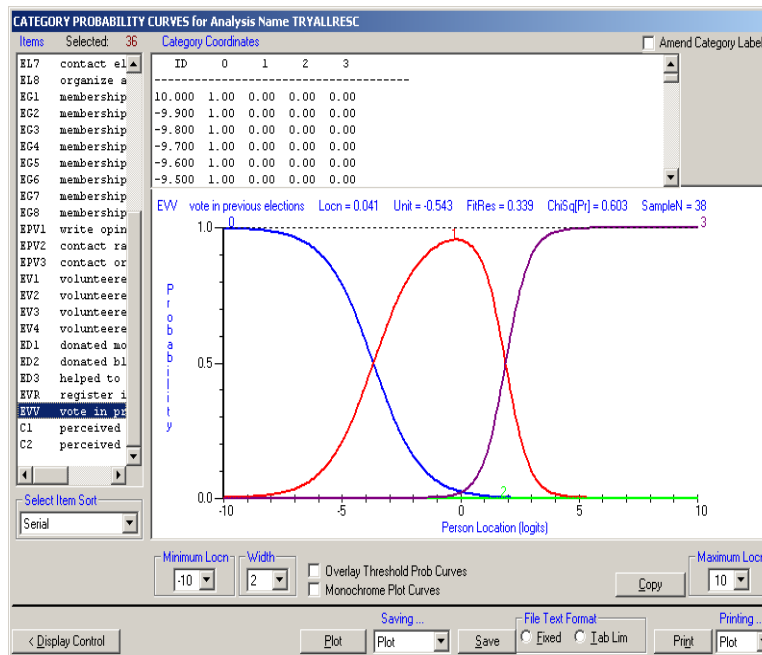
Suggestion for Action: retain the four response categories, but altered the descriptions as in EL



ED1,2,3: category 2 is not working

Suggestion for Action: retain 4 categories of responses but alter the descriptions for each category.

(as in EL)



EVV: category 2 (have voted but not in every election) is not working. Possible reason is the respondents are within the age group of 18 – 27, and the fact that general election in Malaysia is held every four years, hence most of them are eligible to vote only for the most the previous one or two general elections.

Category 2 should be changed into: *“I have voted but I might not be voting in every election”*.